

MIRACULOUS POWERS

THE SCRIPTURE TESTIMONY

ON THE

Perpetuity of Spiritual Gifts

ILLUSTRATED BY

Narratives of Incidents and Experiences
Carefully Compiled from the Pious and Learned of
Various Denominations

Third Edition, Revised

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PREFACE.

WE are happy to present this work to the public as one of the most valuable issues from the press of the Seventh-day Adventists. The numerous extracts, gathered by untiring efforts, generally breathe the spirit of true piety. These, with the compiler's clear and pointed introductory remarks, will not fail to interest, instruct, and benefit the spiritual condition of the believing reader.

These testimonies from not only the eminently pious, but from many of the learned, and from some of the most reliable historians, fairly represent the faith of the church upon the subject of miraculous powers. We do not rely upon the testimony of men as proof of our position; but after being established in the doctrine of the perpetuity of spiritual gifts from the plain testimony of God's Word, it is a matter of unspeakable joy to find that on this vital doctrine our faith is in harmony with the good, the humble, and the prudent, ever since Christ said to his first ministers, "These signs shall follow them that believe."

In some of the extracts in this work there may be an appearance of extravagance. Let it be distinctly understood that the great object in presenting them is to show the faith of the church. No one should seek to be guided by the impulses and experiences of those who have lived in the past, and battled with errors and temptations peculiar to the age in which they lived. We may be instructed as we learn their faith and history, but our safety is in coming for ourselves to the Word of God, the source of true knowledge, and to the throne of grace for wisdom to understand it, and make a right use of all the blessings in reserve for this time.

PUBLISHERS.

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MIRACULOUS POWERS.

I.

SCRIPTURE TESTIMONY.

THE word "miracle" in the New Testament is from two words, *δυναμις* and *σημειον* *Dunamis*, according to Greenfield, signifies, "great power, mighty work;" and *semeion*, "remarkable event, extraordinary phenomenon, wonderful work, miraculous operation." Robinson, in his Greek Lexicon, defines *σημειον* as a "supernatural event or act; a token, wonder, miracle, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends."

The Religious Encyclopedia says: "In a more accurate and philosophical sense, a miracle is a work effected in a manner unusual, or different from the common and regular method of providence by the power of God himself, for the proof of some particular message." Webster gives this definition: "*Miraculous*; performed supernatural power; effected by the direct agency of almighty power, and not by natural causes." The Encyclopedia Americana suggests that the true definition of miracle would be incomplete without the following: "An event produced by the interposition of an intelligent power for moral purposes."

Taking the above definitions, with the Bible as our standard by which to judge the facts of this dispensation, there can be no doubt that miraculous powers have been perpetuated even to the present time. It is true that they were nearly

extinguished about the close of the second century, but there were genuine miracles all through the period of the martyrdom of God's people, as will be hereafter shown in this work. By a careful examination of history, we find that miraculous powers have been manifested more or less, according to the faith and piety of the church, in all ages.

COUNTERFEIT MIRACLES.

Counterfeit miracles of religious enthusiasts have caused much prejudice against everything that claimed to be miraculous; but when rightly considered, the counterfeit is an intimation that the true exists. True and false miracles have existed at the same time in all ages. When Moses performed miracles by the power of God, how soon they were counterfeited by the power of Satan. Ex. 7:8-12. The apostle Paul declares that such counterfeits will exist in the last days (2 Tim. 3:1-8), and thereby men will be led to resist or oppose the truth.

It has ever been the object of Satan to reproach the truth, and to bring the work of God into disrepute. For this object he moved upon a certain damsel to follow Paul and Silas many days, crying, "These men be the servants of the most high God, which show unto us the way of salvation." Acts 16:17. Paul was grieved that one of Satan's agents should pretend to be on the side of truth only to reproach it. So now may those who contend for the ancient faith, grieve that some who hold false theories of doctrine have professed faith in spiritual gifts. But shall we reject the true because of Satan's counterfeit?—By no means. Do men reason that because counterfeit bankbills are common, therefore none are genuine? If a man should reason thus, he would be thought insane. Upon the subject of detecting false miracles we insert the following appropriate remarks from Milman, one of the best church historians:—

"It has ever been one of the greatest trials to men really led by the Spirit of God — besides the open opposition of the profane — to be obliged to encounter the subtle devices of Satan, who often raises up pretended illuminations, and so connects them with delusion, folly, wickedness, and self-conceit that they expose true godliness to the imputation of enthusiasm, and to contempt and disgrace. The marks of distinction are plain to minds which are serious and of tolerable judgment and discretion, but men void of the fear of God will not distinguish. We see here an instance of what has often been repeated from that day to the present in the church of Christ; and Christians should never fail to do now what they then did, namely, they should examine, expose, condemn, and separate themselves from such delusions."

"Miltiades was usefully engaged in discriminating the genuine influences of the Holy Spirit from the fictitious, of which unhappy instances had then appeared. False prophets evinced at first the most stupid ignorance, and afterwards a distempered imagination and furious frenzy. Miltiades showed that the influence of the Holy Spirit described in Scripture was sober, consistent, reasonable. There is no new thing under the sun; impostures and delusions exist at this day; and why should it not be thought as reasonable now as it was then to discriminate genuine from fictitious or diabolical influences, by laying down the true marks and evidences of each, instead of scornfully treating all alike as enthusiastic? The extraordinary and miraculous influences chiefly came under Miltiades's inspection; for these were at that time very common in the Christian church; so were delusive pretenses also."—*Milman's Church History*, pp. 90, 92, 93.

SPIRITUAL GIFTS IN THE CHRISTIAN AGE.

That spiritual gifts were to continue through the Christian age can be as easily shown from the Bible as that faith, prayer, the ordinance of baptism, or the gospel itself, was to be perpetuated. Our Saviour declares (see Dr. George Campbell's translation) that "these miraculous powers shall attend the believers," even unto the end of the world. Compare Mark 16: 15-18 with Matt. 28: 19, 20. As sure as the com-

mission to preach the gospel extends to the end of the world, so sure the promise of the signs following extends to all believers without limitation.

In 1 Corinthians 12 the apostle dwells especially upon the subject of spiritual gifts, and we may expect that he will enlighten the church both as to their object and their perpetuity. He begins with, "Now concerning spiritual gifts, brethren, I would not have you ignorant," and closes his argument at the end of the fourteenth chapter with, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." 1 Cor. 12; 14:37-39. With such an introduction and close, we are assured of having a clear and reliable exposition of the subject of spiritual gifts.

As to their object, he says, in verse 7 of the twelfth chapter, that it is "to profit withal," and in verse 25, "that there should be no schism in the body."

In 1 Cor. 14:3, he says the gift of prophecy is for "edification, and exhortation, and comfort;" and in Eph. 4:11-13, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ."

These reasons are as applicable to the church now as ever. Profit, exhortation, comfort, and edification are needed now. The necessity for preventing schisms, perfecting saints, and securing unity in the faith was never greater than at the present time. "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1. Here we see that seeking after charity and desiring spiritual gifts are

classed together. If it is not now too late to follow after love, neither is it too late to desire spiritual gifts. And surely God will grant what he has taught us earnestly to desire.

The "Bible alone" system has been preached from Luther's time, and still sects are multiplying. Even those who profess to reject all creeds but the Bible are dividing and scattering. The fact is, they do not go by the Bible. Instead of earnestly contending *for* the faith which was once delivered unto the saints, they earnestly contend *against* it. If churches would really and truly take the Bible as their guide, being true believers, the Lord would work with them, confirming the word with signs following. But it happens now quite generally, as with one class anciently, that not many mighty works are done among them because of their unbelief. See Matt. 13: 58.

"If thou canst believe, all things are possible to him that believeth." Mark 9: 23.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22.

"Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14: 12-14.

"Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 21, 22.

"This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we

know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14, 15.

These scriptures show that all blessings which are for the edification and profit of the believers, are placed within their reach.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done."

John Wesley well remarks: "In the common course of nature God does act by general laws. He has never precluded himself from making exceptions to them whenever he pleases, either by suspending a law in favor of those that love him, or by employing his mighty angels; by either of which means he can deliver out of all danger them that trust in him."

We close this point with the following from Dr. Adam Clarke in his comments on Mark 11:22-24:—

"We must approach God in prayer, fully expecting, if we ask such things as we are authorized by his Word to ask, and are earnest, importunate, and persevering in asking them, that we shall certainly receive what we ask, as our Lord declares in the next words; even if the granting of our petitions imply God's doing what is really extraordinary, he having, in all ages, on certain occasions, done what was truly miraculous in answer to the prayers of his faithful people; innumerable instances of which, especially with respect to recovery from sickness, may easily be produced. For instances, see the *Arminian Magazine*, Vols. V, VII, and IX".

THE PERPETUITY OF SPIRITUAL GIFTS.

We now come to notice that part of the apostle's discourse which relates to the perpetuity of spiritual gifts. He declares positively that they shall cease "when that which is perfect is come," and explains that the "perfect" comes when we

shall see face to face, and know as we are known. 1 Cor. 13: 8-12. The apostle here, A. D. 59, points forward to the time when the gifts should cease, and as no event has yet occurred that can possibly be termed the coming of the "perfect," we are shut up to the conclusion that spiritual gifts are perpetuated beyond the present time.

By 1 Cor. 12: 28 we learn that God has "set," fixed, or placed (see Macknight's translation) miracles and gifts of healing in the church in connection with teachers. In verses 8 and 9 the gifts of wisdom, knowledge, and faith are mentioned. Will any deny that these are still needed in the church? If not, they must admit that so much of what God set in the church in perpetuated, and as miracles, gifts of healing, etc., are nowhere excepted, we must conclude that they also remain.

The perpetuity of the gift of prophecy may be shown from the expression, "Despise not prophesyings." 1 Thess. 5: 20. This text has reference to the last days, the time when they shall say, "Peace and safety," just before the sudden destruction to come at the second advent of Christ. Verses 2, 3. It applies to those who shall be "alive and remain" when Jesus comes. See chap. 4: 17. The whole testimony appears to be given in the Spirit of prophecy, and calls those "things that are not as though they were."

"Prophesyings" is from the Greek *προφητεια* (*propheteia*), and signifies, according to Greenfield, "the exercise of the gift of prophecy," or "the gift of speaking through divine inspiration." It does not mean, despise not *the prophecies*, but, despise not the *exercise of the gift of prophecy*. The first would refer to prophecies already given, but the latter signifies the act of prophesying. The next sentence, "Prove all things," shows that both true and false prophets will exist at the same time. In 2 Thess. 2: 9 we read of "lying wonders," or miracles by the power of Satan. If Satan is

permitted to manifest such power, may we not conclude that God will "raise up a standard against him" by working for his own glory? If the text proves anything, it is that Satan's miracles have not ceased, and of course the genuine must somewhere exist.

Our next argument for the perpetuity of miraculous powers is founded on the prophecy of Joel: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:28-32.

This prophecy covers the gospel age, embracing the signs of Christ's second advent, and "the great and the terrible day of the Lord." The pouring out of the Spirit, the development of the gifts, and the great signs of the end all occur in the period termed "those days." It is emphatically a prophecy of the gospel age. When the Spirit was poured out on the day of Pentecost, Peter justified the wonderful manifestation by this prophecy, quoting and applying it in a manner which shows that he understood that the gifts were to be expected throughout this dispensation, and especially in the "last days." "The *remnant* whom the Lord shall call," must refer to the true believers of the last generation.

In Rev. 12:17 we learn that the remnant "have the testimony of Jesus." By comparing Rev. 19:10; 22:9 with 1 Cor. 1:5-8 we learn that the "testimony of Jesus is the

Spirit of prophecy," that the ancient prophets had that testimony, and that those who are waiting for the coming of our Lord Jesus Christ will "come behind in no gift," by which they will be confined unto the end, that they may be blameless when Christ appears.

The church will come fully out of the wilderness state. See Cant. 3:6; 8:5. The gospel age is not to open with power and glory, and close in obscurity. When our Saviour comes, he will find such a church as he left. The prophecies, both of the Old and New Testaments, abundantly prove that great power will be given to God's people in the closing scenes of this age.

The perpetuity of the gifts may also be argued from the fact that the New Testament, as well as the Old, furnishes rules for detecting counterfeit manifestations. If there were no genuine, the counterfeit would cease to exist, and no rules for trying the prophets would be needed. The expression, "Beware of *false* prophets," implies the existence of the *true*; or otherwise it might read, "Beware of all prophets."

BIBLE RULES BY WHICH TO TRY THE SPIRITS.

Some of the Bible rules which we deem sufficient to try all supernatural manifestations are the following:—

Rule One.—Though a prophet should give a sign or wonder amounting to an absolute miracle, yet if its tendency and object is to lead away from the one living and true God and his word, he may be safely rejected. Deut. 13:1-3.

Rule Two.—The failure of any prediction would be proof that the prophet was not of God. Deut. 18:21, 22.

Rule Three.—False prophets generally prophesy peace, even to the evil doers. Jer. 28:8, 9.

Rule Four.—Prophets are to be known by their fruits. The whole tendency of the teaching of a true prophet is good;

it *can not* be otherwise. And as all prophets are either of God or of the devil, the results of their teaching will be as opposite as the nature of the beings by whose power they prophesy. Matt. 7: 15-20; 12: 30, 33.

Rule Five.—That which is in favor of all goodness, righteousness, and truth, and manifests and reproves sin and error, is the fruit of the Spirit of God. Eph. 5: 9-13.

Rule Six.—A false prophet, not knowing God, will not hear or acknowledge his apostles. 1 John 4: 6; 1 Cor. 14: 37.

Rule Seven.—He that does God's will has the promise that he shall know whether a doctrine is of God or of men. John 7: 17. Christ's sheep will not follow a false shepherd. John 8: 47; 10: 26, 27.

Rule Eight.—Those who have the Spirit of God will discern the things which come from God, and can not be deceived. Matt. 24: 24; 1 Cor. 2: 12-15.

Rule Nine.—A false prophet, being influenced by Satan, will always in some way deny Christ. The moving spirit is that of antichrist. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4: 1-3. The apostle Paul gives the same rule, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but the Holy Ghost." 1 Cor. 12: 3.

THE OBJECTOR ANSWERED.

The following pointed answers to objections, from the late Elder James White, will be read with interest:—

"The skeptical objector inquires, 'Where are the gifts? If your position is correct, why have they not been manifested

in the church ever since God set them there? Why are not the sick healed by faith now?’

“This is the principal objection brought against the Scripture doctrine of the perpetuity of the gifts; therefore it demands special notice. We reply to it as follows:—

“1. The sick were not always healed by faith in Paul’s day. He says (2 Tim. 4:20), ‘Trophimus have I left at Miletum sick.’ Again he says to Timothy (1 Tim. 5:23), ‘Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.’ God could have answered the prayers of his servant Paul, and raised up Trophimus and healed Timothy’s infirmities, if this had been best. We conclude that God has not designed in any age of the church to manifest his power so far that there should be no sick among Christians. But in cases where it would be for the good of the afflicted and for his own glory, he has manifested his power, and will manifest it.

“2. The unbelief of the professed followers of Christ in the manifestation of spiritual gifts is sufficient reason why they are not more fully manifested. It is said of Christ, ‘He did not many mighty works there because of their unbelief.’ Matt. 13:58. There is an impious unbelief with many at this day who profess to take the Bible as their guide, which resembles that of those who, mockingly, said of Christ as he hung on the cross, ‘Let Christ, the King of Israel, descend now from the cross, that we may see and believe.’ It is sometimes said, when the Bible evidences of the perpetuity of spiritual gifts, are given, ‘Just work a few miracles, and we will believe your doctrine.’ It is not God’s plan to gratify such spirits; for should they see as powerful manifestations as were seen in the days of Christ, of Paul, and of Peter, they would scoffingly attribute it to the power of Satan, or some other cause besides the power of God.

“It is humble, confiding faith that moves Omnipotence. Those only who have this faith may expect the manifestation of the gifts. ‘When Jesus saw *their faith*, he said unto the sick of the palsy, Son, thy sins be forgiven thee.’ Mark 2:5. Jesus said unto him, ‘If thou canst *believe*, all things are possible to him that believeth.’ Mark 9:23. ‘She said within herself, If I may but touch his garment, I shall be whole. But

Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, *thy faith* hath made thee whole. And the woman was made whole from that hour.' Matt. 9: 21, 22. 'Then Jesus answered and said unto her, O woman, great is *thy faith*; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.' Matt. 15: 28.

"3. The gifts have been superseded in the popular churches by human creeds. The object of the gifts, as stated by Paul, was 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith. These were Heaven's appointed means to secure the unity of the church. Christ prayed that his people might be one, as he was one with his Father. Read John 17. Paul exhorted the Corinthians in the name of Christ to be perfectly joined together in the same mind and in the same judgment. Read 1 Cor. 1: 10; Rom. 15: 5; Phil. 2: 1, 2; 1 Peter 3: 8; 5: 5. The gifts were given to secure this state of unity.

"But the popular churches have introduced another means of preserving unity; namely, human creeds. These creeds secure a sort of unity to each denomination; but they have all proved inefficient, as appears from the 'New Schools' and 'Reformed' of almost every creed-bound denomination under heaven. Hence the many kinds of Baptists, Presbyterians, Methodists, etc. There is no excuse for this state of things to be found anywhere in the Book of God. These sects are not on the foundation of unity laid by Jesus Christ, and taught by Paul, the wise master builder. And the smaller sects who reject human creeds, professing to take the Bible as their rule of faith and practice, yet rejecting the gifts, are not a whit better off. In these perilous times they shake to fragments, yet cry, The Bible! the Bible! We, too, would exalt the Bible, and would say to those who represent us as taking the gifts instead of the Bible, that we are not satisfied with a part of the Sacred Volume, but claim as ours the Bible, the whole Bible, gifts and all.

"The denominations can not all be right, and it may not be wrong to suppose that no one of them is right on all points of faith. To show that they can not have their creeds and the gifts too, that creeds shut out the gifts, we will suppose

that God, through chosen instruments taken from each sect, begins to show up the errors in the creeds of these different denominations. If they receive the testimony as from heaven, it would spoil their creeds. But would they throw them away, and come out on the platform of unity taught by Christ, Paul, and Peter?—Never! They would a thousand times sooner trample the humble instruments of God's choice in the dust. It is evident that if the gifts are received, they destroy human creeds; and that if creeds are received, they shut out the gifts. The second angel's message brought the Adventists from the creed-bound churches, where they could be reached by the gifts, be united, and prepared for the coming of the Lord.

"4. When we consider the great apostasy of the church, the corruption of her pure doctrines, and her sojourn of twelve hundred and sixty years in the wilderness, we are not surprised that we do not find on the pages of her sad history any clearer records of the manifestations of spiritual gifts.

"Infinite Wisdom has doubtless withheld them to a great extent, lest Satan take advantage of the ignorance and weakness of the people of God, and push them over into fanaticism. Many who have supposed that they were favored with manifestations of the Spirit of God, have regarded themselves as being quite out of danger, and soon becoming lifted up with pride in spiritual things, were Satan's easy prey.

"If it was necessary that Paul should have a thorn in the flesh, the messenger of Satan, to buffet him, lest he become exalted through the abundance of revelations with which he was favored, it is a reasonable conclusion that all who seek to walk with God and share all the spiritual blessings of the Christian age, are also in danger of exaltation and the wiles of the devil. If he can push one such to extremes and fanaticism, he disgraces the vital part of Christianity, and gains a greater victory than in holding a hundred souls in cold formality. The history of Luther, the Wesleys, and others, who by the power of a living faith led the church from the dark shades of error and formality to a clearer light, proves the necessity of having the mind well balanced with caution. And he who sees no need of caution here is not far from some delusive snare of Satan. But in walking softly and humbly

before God, in strict watchfulness and fervent prayer to be kept by the power of God from the wiles of Satan, there is safety. God has great blessings in store for his people, and will bestow them as fast as they can make a right use of them to their good and to his glory. Amen."

ACCOUNTING FOR MIRACLES ON NATURAL OR SCIENTIFIC GROUNDS.

To the foregoing we append the following striking paragraphs, so truthfully expressing the teaching of the Scriptures, and showing the light that has occasionally dawned upon this subject in the minds of men. The first is from the *Bethlehem Star*, May, 1824, headed, "Miraculous Gifts:"—

"Such as are no friends to the belief of extraordinary or miraculous gifts, have labored much to confine them to the apostles, the church at Jerusalem, or to the primitive churches of the saints. But in so contradicting the general testimony of Scripture, church history, and evidence of facts, they show much prejudice and little modesty, and manifest but poor regard for the blessings of the gospel. That such gifts were set in the church, no Christian will deny; and that they were found among the Gentile churches is very evident from 1 Cor. 12:9, 10, 28, 30, and 14:1; and that these gifts were exercised in the churches after the days of the apostles, the writings of the early Christians plainly show."

In the *Northwestern Christian Advocate* we find the following:—

"There is a tendency among men at this day to depreciate or deny the supernatural in religion, and to account for all the phenomena of religious manifestation on natural and scientific principles. Hence, remarkable power or fluency in speaking is oratory or elocution, either natural or acquired; deep solicitude for sinners, amounting to a 'travail' of soul, is the result of mistaken views of the danger of sinners or of a sympathetic nature; deep religious joy, amounting to ecstasy,

expressed by shouting, crying, or laughing, and especially by falling down, is the result of 'nervousness,' or excitement of the animal passions. The effect of prayer, of what the apostle calls the 'fervent, effectual prayer of a righteous man,' is sympathetic, or the effect of the workings of imagination.

"If the sick are restored in answer to prayer, it is because just then the disease had reached a crisis, though the fact may not have been known at the moment. And this tendency is spreading in the church. The tales told us by our fathers of the 'mighty works' that were witnessed in the days of Abbot, Wooster, and Wesley, were the offspring of credulity or of superstition. And even the miracles of the New Testament might all be accounted for on natural principles, if the laws of the material universe were better understood. Perhaps the time will come yet, in the developments of the future, that all these will be made plain. But if they be admitted to be supernatural, they were confined to the days of the apostles, and the supernatural has ceased from the church, especially all things of a tangible or sensible nature. These are the days of science, of intelligence, of refinement. 'The former days were not better than these,' even when those mighty works were wrought, when devils were subject to Christians through the name of Jesus. So says an unbelieving, skeptical world; so say merely philosophical, metaphysical, psychological, formal, fashionable professors of religion."

II.

TESTIMONY OF EMINENT MEN.

WE are rejoiced to find so many good thoughts on this important subject, from the wise and good, not only of the past, but also of the present. Men whose natural and acquired abilities were consecrated wholly to God, being spiritual, were able to discern spiritual things. What they knew on this subject was drawn from the Scriptures and their own experience.

Dr. Adam Clarke says:—

“Dreams have been on one hand superstitiously regarded, and on the other skeptically disregarded. That some are prophetic there can be no doubt. . . . Dreams are of different kinds. Some come immediately from Satan, and instill thoughts and principles opposed to truth and righteousness; and others come from God, and necessarily lead to him, whether prophetic of future good or of future evil, or impressing holy purposes and heavenly resolutions. There is often as much superstition in disregarding, as in attending to, dreams, and he who fears God will escape it in both.”—*Clarke's Theology*, p. 404.

At a time of reaction, when extreme views of outward manifestations had grown into fanaticism, John Wesley explained the matter as follows:—

“The danger *was*, to regard extraordinary circumstances too much, such as outcries, convulsions, visions, trances; as if these were essential to the inward work, so that it could not go on without them. Perhaps the danger *is*, to regard them too little, to condemn them altogether, to imagine that they had nothing of God in them, and were a hindrance to his work. Whereas the truth is,—

"1. God suddenly and strongly convinced many that they were lost sinners, the natural consequences whereof were sudden outcries and strong bodily convulsions.

"2. To strengthen and encourage them that believed, and to make his work more apparent, he favored several of them with divine dreams, others with trances and visions.

"3. In some of these instances, after a time, nature mixed with grace.

"4. Satan likewise mimicked this work of God, in order to discredit the whole work; and yet it is not wise to give up this part any more than to give up the whole. At first, it was doubtless wholly from God. It is partly so at this day; and he will enable us to discern how far in every case the work is pure, and where it mixes or degenerates." — *Wesley's Journal, Vol. IV, p. 49.*

John Bunyan, founder of the Baptist denomination in England, says: —

"Though I will not now speak all that I know in this matter, yet my experience hath more interest in that text of Scripture than many amongst men are aware."

The Scripture referred to is the following: —

"I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12.

In the above, Bunyan very modestly refers to his receiving instruction by special revelation. Again, in "Grace Abounding," p. 202, he says he had been in his preaching "as if an angel of God had stood at my back to encourage me. Oh, it hath been with such power and heavenly evidence upon my own soul while I have been laboring to unfold it, to demonstrate it, and to fasten it upon the consciences of others, that I could not be contented with saying, I believe, and am sure."

Wm. Eddy, a Methodist minister, writing in the *North-western Christian Advocate* in 1855, says: —

"It will not do to say that these gifts were restricted in their bestowment to the apostles and early Christians. All will allow that what Paul says of 'charity,' or love, 'the more excellent way,' in 1 Corinthians 13, applies to Christians in all subsequent time, and yet he immediately exhorts to 'covet earnestly the best gifts.' The truth is, the church needs these gifts at this day to battle against error in its various forms. She needs them to preserve in her own mind the idea of the spiritual, the supernatural. She needs them as ornaments to supersede her jewelry. Let her 'covet earnestly' these gifts, and there would be less covetousness of worldly riches and honor, less covetousness of worldly display. Take, for example, the gift of faith. 1 Cor. 11:9. By 'faith' here, the apostle evidently intends something more than justifying or sanctifying faith. He speaks of faith as a special endowment, an extraordinary power of believing against great difficulties and overcoming them, of removing mountains, of casting out devils, of securing mighty results.

"We should covet the gift of prophecy. It is a New Testament endowment. See the quotation of Peter from Joel on the day of Pentecost: 'Your sons and your daughters shall prophesy in the last days,' saith God."

Professor Kurtz, D. D., in his "Sacred History," p. 407, says:—

"It can therefore occasion no surprise that the Holy Scriptures unconditionally promise that Christian prayer shall be heard, and assign to that faith of which it is the expression, a miraculous power derived from divine Omnipotence."

The following is from John Winebrenner, V. D. M., founder of the sect called "Church of God." In contrasting the ancient with the modern ministry, he says:—

"Preachers in primitive times were wonder-working ministers. They had spiritual gifts among them. They not only preached the gospel in the demonstration of the Spirit and with power, but they confirmed it with signs and wonders and divers miracles. These spiritual and special gifts of

healing the sick and speaking with other tongues, etc., were signs and demonstrations of their divine mission, and gave great weight and power to their preaching.

“Miraculous power, however, was not peculiar to Christ and his apostles. Christ having set this power in the church, many others also had it. 1 Cor. 12:10-28. The seventy and the hundred and twenty had it. Acts 2:4. Stephen had it. Acts 6:8. Philip and his four daughters had it. Acts 8:6; 21:9. Barnabas and Paul had it. Acts 14:3; 15:12; 19:11. The Gentile converts at Cesarea had it. Acts 10:45; 19:11. The Corinthians had it. 1 Cor. 12:4. The Romans had it. Rom. 1:11; 12:6, 7, 8. The presbytery or eldership had it. 1 Tim. 4:14. . . . But why are not the gifts in the churches now? Why is not the modern ministry a wonder-working ministry? Is it because God has taken these gifts and powers out of the church; or is it because of unbelief? Are the New Testament church and ministry to be less gifted and less glorious than that of the Old? Who will dare to affirm it? Who will *prove* it?”—*Doctrinal and Practical Sermons*, p. 191.

III.

HISTORY OF MIRACULOUS POWERS.

JOHN WESLEY, in his reply to Dr. Middleton, referring to the writers of the second and third centuries, says:—

“ You own they all ‘ speak of spiritual gifts as abounding among the Christians of that age,’ but assert, ‘ These can not mean anything more than faith, hope, and charity.’ You assert. But the proof, sir! I want the proof. Though I am but one of the vulgar, yet I am not half so credulous as you apprehend the first Christians to have been. *Ipse dixit* will not satisfy me; I want plain, clear logical proof, especially when I consider how much you build upon this; that is the main foundation whereon your hypothesis stands. You yourself must allow that in the epistle of St. Paul, *πνευματικα χορισματα*, (*spiritual gifts*) does always mean more than faith, hope, and charity; that it constantly means *miraculous gifts*. How then do you prove that, in the epistle of St. Ignatius, it means quite another thing?”—*Wesley's Works*, p. 717.

To the question, “ If you allow miracles before the empire became Christian, why not afterward too?” Wesley answers:—

“ Because after the empire became Christian, a general corruption both of faith and morals infected the Christian church, which, by that revolution, as St. Jerome says, ‘ lost as much of her virtue as it had gained of wealth and power.’ And this very reason St. Chrysostom himself gave in the words you have afterward cited: ‘ There are some who ask, Why are not miracles performed still? Why are there no persons who raise the dead and cure diseases?’ To which he replies that it was owing to the want of faith, and virtue, and piety, in those times.”—*Id.*, p. 706.

The following authorities, quoted by Wesley, will, of course, have great weight with those who receive the testimony of the Fathers:—

“Justin Martyr, who wrote about fifty years after the apostles, says:—

“‘There are prophetic gifts among us even until now. You may see with us both women and men having gifts from the Spirit of God.’ He particularly insists on that of ‘casting out devils, as what everyone might see with his own eyes.’

“Irenæus, who wrote somewhat later, affirms ‘that all who were truly disciples of Jesus wrought miracles in his name; some cast out devils; others had visions, or the knowledge of future events; others healed the sick.’ And as to raising the dead, he declares it to have been frequently performed on necessary occasions, by great fasting, and the joint supplication of the church. ‘And we hear many,’ says he, ‘speaking with all kinds of tongues, and expounding the mysteries of God.’

“Theophilus, bishop of Antioch, who lived in the same age, speaks of casting out devils as then common in the church.

“Minutius Felix, supposed to have written in the beginning of the third century, addressing himself to his heathen friend, says, ‘The greatest part of you know what confessions the demons make concerning themselves, when we expel them out of the bodies of men.’

“Origen, something younger than Minutius, declares that there remained still the manifest indications of the Holy Spirit. ‘For the Christians,’ says he, ‘cast out devils, perform many cures, foretell things to come. And many have been converted to Christianity by visions. I have seen many examples of this sort.’

“Again Origen says, ‘Some heal the sick. I myself have seen many so healed of loss of senses, madness, and innumerable other evils, which neither men nor devils can cure.’ ‘And this is done, not by magical arts, but by prayer, and certain plain adjurations, such as any common Christian may use, for generally common men do things of this kind.’

“Cyprian, who wrote about the middle of the third century,

says, 'Besides the visions of the night, even in the daytime, innocent children among us are filled with the Holy Spirit; and in ecstasies see, and hear, and speak those things by which God is pleased to admonish and instruct us.' Elsewhere he particularly mentions the casting out of devils: 'which,' says he, 'either depart immediately, or by degrees, according to the faith of the patient, or the grace of him that works the cure.'

"Arnobius, who is supposed to have written in the year of Christ 303, tells us, 'Christ appears even now to men unpolluted, and eminently holy, who love him; whose very name puts evil spirits to flight, strikes their prophets dumb, deprives the soothsayers of the power of answering, and frustrates the acts of arrogant magicians.'

"Lactantius, who wrote about the same time, speaking of evil spirits, says, 'Being adjured by Christians, they retire out of the bodies of men, confess themselves to be demons, and tell their names, even the same which are adored in the temples.'"—*Wesley's Works*, p. 720.

Eusebius, speaking of the latter part of the second century says:—

"It is impossible to tell the number of the gifts which the church throughout the world received from God, and the deeds performed in the name of Jesus Christ, that was crucified under Pontius Pilate, and this too every day, for the benefit of the heathen, without deceiving any, or exacting their money. . . . We hear many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God. These different kinds also continued with those that were worthy, until the times mentioned."—*Eusebius's Ecclesiastical History*, Book V, Chap. VII; *Rose's Neander*, p. 43.

Of the Montanists in the second century, Neander says:—

"The Montanists looked upon it expressly as something characteristic of this last epoch of the development of the kingdom of God, that, according to the prophecies of Joel

then in course of fulfillment, the gifts of the Spirit should indifferently be shed abroad over all classes of Christians of both sexes." "It appears also to have been the doctrine of the Montanists that the season of the last and richest outpouring of the Holy Spirit would form the last age of the church and precede the second coming of Christ, and be the fulfillment of the prophecy of Joel."—*Rose's Neander*, pp. 330, 332.

Wesley was prepossessed in their favor by reading a work designed to ridicule them. He says:—

"By reflecting on an odd book which I had read in this journey, 'The General Delusion of Christians with Regard to Prophecy,' I was fully convinced of what I had long suspected,—First, that the Montanists, in the second and third centuries, were real, scriptural Christians; and second, that the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all, as either madmen or impostors."—*Wesley's Journal*, Vol. III, p. 496.

Milner, writing of events in the second century says:—

"We can not but hence conclude that the effusion of the Spirit of God, which began at the feast of Pentecost, was still continued. Christians were so *in power*, and not in name only, by the testimony if a heathen prince."—*Church History*, p. 67.

Cyprian, speaking of the effusion of the Holy Spirit and its results, says:—

"Hence an ability is given with sober chastity, uprightness of mind, and purity of language, to heal the sick, to extinguish the force of poison, to cleanse the filth of disordered minds, to speak peace to the hostile, to give tranquillity to the violent, and gentleness to the fierce, to compel, by menaces, unclean and wandering spirits to quit their hold of men to scourge the foe, and by torments bringing him to confess what he is."

Upon this Milner remarks:—

“The testimony here given to the ejection of evil spirits, as a common thing among the Christians, even in the third century, deserves to be noticed, as a proof that miraculous influences had not ceased in the church.”

“Minutius Felix,” continues Milner, “speaks to the same purpose, and I think with more precision. ‘Being adjured by the living God, they tremble and remain wretched and reluctant in the bodies of men; they either leap out immediately, or vanish by degrees, as the faith of the patient, or the grace of the person administering relief, may be strong or weak.’ Indeed, the testimonies of the Fathers in these times is so general and concurrent that the fact itself can not be denied without universally impeaching their veracity. We may safely, therefore, infer that such things were frequent among Christians.”—*Church History, Am. ed., p. 254.*

Gibbon says:—

“The supernatural gifts, which, even in this life, were ascribed to the Christians above the rest of mankind, must have conduced to their own comfort, and very frequently to the conviction of infidels. Besides the occasional prodigies, which might sometimes be effected by the immediate interposition of the Deity when he suspended the laws of nature for the service of religion, the Christian church, from the time of the apostles and their first disciples, has claimed an uninterrupted succession of miraculous powers, the gifts of tongues, of visions, and of prophecy, the power of expelling demons, of healing the sick, etc.”—*Milman's Gibbon, Vol. I, p. 539.*

Mosheim, speaking of the progress of the Christian cause in the third century, says:—

“Among the causes which belong to the first of these classes, we do not only reckon the intrinsic force of celestial truth, and the piety and fortitude of those who declared it to the world, but also that special and interposing providence which, by such dreams and visions as were presented to the minds of many who were either inattentive to the Christian

doctrine, or its professed enemies, touched their hearts with a conviction of its truth and a sense of its importance, and engaged them without delay, to confess themselves the disciples of Christ. To this may also be added the healing of diseases and other miracles, which many Christians were yet able to perform by invoking the name of the divine Saviour. The number of miracles, however, we find to have been much less in this than in the preceding century; nor must this alteration be attributed only to the divine wisdom which rendered miraculous interpositions less frequent in proportion as they became less necessary, but also to that justice which was provoked to diminish the frequency of gifts, because some did not scruple to pervert them to mercenary purposes."—*Church History, Vol. I, p. 78.*

Of miracles in the fourth century, the same author says:—

"I can not, on the other hand, assent to the opinions of those who maintain that, in this century, miracles had entirely ceased; and that at this period the Christian church was not favored with any extraordinary or supernatural work of a divine power engaged in its cause."—*Church History, Vol. I, p. 105.*

Of one of the most benevolent and honest of all Quaker Friends it is said:—

"Mr. Hopper as firmly believed in the prophetic gifts of his friend, Arthur Howell, as in those of Isaiah or Paul. This Howell was a preacher and leather currier of Philadelphia; a man of perfect integrity in all the business of life, and also a most gentle and benignant soul in all his intercourse and society with men."—*Life of Isaac T. Hopper, p. 259.*

IV.

MIRACLES OF MARTYRS AND OTHERS.

POLYCARP was martyred in the second century. The historian thus describes the scenes connected with his apprehension and death:—

“Three days before he was seized, he had a vision while he was praying. He saw his pillow consumed by fire, and turning to the company, he said prophetically, ‘I must be burnt alive.’ Upon hearing that the persons in search of him were just at hand, he retired to another village. Immediately the officers came to his house, and not finding him, they seized two servants, one of whom was induced, by torture, to confess the place of his retreat. Certainly it was impossible to conceal him, since even those of his own household discovered him. And the tetrarch, called Cleronomous Herod, hastened to introduce him into the stadium, that so he might obtain his lot as a follower of Christ, and those who betrayed him might share with Judas.

“Taking, then, the servant as their guide, they went out about supper time with their usual arms, as against a robber; and arriving late, they found him lying in an upper room at the end of the house, whence he might have made his escape, but he would not, saying, ‘The will of the Lord be done.’ Hearing that they were arrived, he came down and conversed with them; and all who were present admired his age and constancy. Some said, ‘Is it worth while to take pains to apprehend so aged a person?’ He immediately ordered meat and drink to be set before them, as much as they pleased, and begged them to allow him one hour to pray without molestation; which being granted, he prayed standing, and was so full of the grace of God that he could not cease from speaking for two hours. The hearers were astonished, and many of them repented that they were come to seize so divine a character.

“When he had finished his prayers, having made mention of all whom he had ever known, small and great, noble and vulgar, and of the whole catholic¹ church throughout the world, the hour of departing being come, they set him on an ass and led him to the city.

“The Irenarch, Herod, and his father Nicetes, met him, who taking him up into their chariot, began to advise him, asking, ‘What harm is it to say, Lord Cæsar! and to sacrifice and be safe?’ At first he was silent, but being pressed, he said, ‘I will not follow your advice.’ When they could not persuade him, they treated him abusively, and thrust him out of the chariot, so that in falling he bruised his thigh. But he, still unmoved as if he had suffered nothing, went on cheerfully under the conduct of his guards to the stadium. There the tumult being so great that few could hear anything, a voice from heaven said to Polycarp, as he entered on the stadium, ‘Be strong, Polycarp, and behave yourself like a man!’² None saw the speaker, but many of us heard the voice.

“When he was brought to the tribunal, there was a great tumult as soon as it was generally understood that Polycarp was apprehended. The proconsul asked him if he was Polycarp, to which he assented. The former then began to exhort him, ‘Have pity on thy own great age, and the like. Swear by the fortune of Cæsar, repent; say, Take away the atheists.’ Polycarp, with a grave aspect, beholding all the multitude, waving his hand to them, and looking up to heaven, said, ‘Take away the atheists.’ The proconsul urging him, and saying, ‘Swear, and I will release thee,—reproach Christ,’ Polycarp said, ‘Eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?’

“The proconsul still urging, ‘Swear by the fortune of Cæsar,’ Polycarp said, ‘If you still vainly contend to make me swear by the fortune of Cæsar, as you speak, affecting an ignorance of my real character, hear me frankly declaring

¹ The word “catholic,” here signifies only *universal*. This being in the second century, the Roman Catholic Church was not yet established.

² On this Milner has the following note: “The reader should remember that miraculous interpositions of various kinds were still frequent in the church.”

what I am. I am a Christian; and if you desire to learn the Christian doctrine, assign me a day, and hear.' The proconsul said, 'Persuade the people.' Polycarp said, 'I have thought proper to address you; for we are taught to pay all honor to magistracies and powers appointed by God, which is consistent with a good conscience. But I do not hold them worthy that I should apologize before them.'

"'I have wild beasts,' says the proconsul: 'I will expose you to them, unless you repent.' 'Call them,' replies the martyr. 'Our minds are not to be changed from the better to the worse; but it is a good thing to be changed from evil to good.' 'I will tame your spirit by fire,' says the other, 'since you despise the wild beasts, unless you repent.' 'You threaten me with fire,' answers Polycarp, 'which burns for a moment, and will be soon extinct; but you are ignorant of the future Judgment, and of the fire of eternal punishment reserved for the ungodly. But why do you delay? Do what you please.' Saying this and more, he was filled with confidence and joy, and grace shone in his countenance; so that he was far from being confounded by the menaces; on the contrary, the proconsul was visibly embarrassed: he sent, however, the heralds to proclaim thrice, in the midst of the assembly, 'Polycarp hath professed himself a Christian.'

"Upon this all the multitude, both of Gentiles and of Jews, who dwelt at Smyrna, with insatiate rage shouted aloud, 'This is the doctor of Asia, the father of Christians, the subverter of our gods, who hath taught many not to sacrifice nor to adore.' They now begged Phillip, the Asiarch, to let out a lion against Polycarp, but he refused, observing that the amphitheatrical spectacles of the wild beasts were finished. They then unanimously shouted that he should be burnt alive (for his vision was of necessity to be accomplished). . . . Immediately the usual appendages of burning were placed about him.

"And when they were going to fasten him to the stake, he said, 'Let me remain as I am; for He who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire.' Upon which they bound him without nailing him. And he, putting his hands behind him, and being bound as a distinguished

victim selected from a great flock, a burnt offering acceptable to God Almighty, said: —

“O Father of thy beloved and blessed Son, Jesus Christ, through whom we have attained a knowledge of thee, O God of angels and principalities, and of all creation, and of all the just who live in thy sight, I bless thee, that thou hast accounted me worthy of this day and this hour, to receive my portion in the number of martyrs, in the cup of Christ, for the resurrection to eternal life both of soul and body in the incorruption of the Holy Ghost; among whom may I be received before thee this day as a sacrifice well favored and acceptable, which thou, the faithful and true God, hast prepared, promised beforehand, and fulfilled accordingly. Wherefore I praise thee for all these things, I bless thee, I glorify thee, by the eternal High Priest, Jesus Christ, thy well-beloved Son; through whom, with him in the Holy Spirit, be glory to thee, both now and forever. Amen.’

“And when he had pronounced Amen, aloud, and finished prayer, the officers lighted the fire, and a great flame bursting out, we to whom it was given to see, and who also were reserved to relate to others that which happened, saw a wonder. For the flame, forming the appearance of an arch, as the sail of a vessel filled with wind, was as a wall round about the body of the martyr; which was in the midst, not as burning flesh, but as gold and silver refined in a furnace. We received also in our nostrils such a fragrance as arises from frankincense, or some other precious perfume. At length the impious, observing that his body could not be consumed by the fire,¹ ordered the confector to approach and to plunge his sword into his body. Upon this a quantity of blood gushed out, so that the fire was extinguished, and all the multitude were astonished to see the difference thus providentially made between the unbelievers and the elect, of whom the admirable personage before us was doubtless one in our age, an apostolical and prophetic teacher, the bishop of the catholic church of Smyrna. For, whatever he declared, was fulfilled and will be fulfilled.”—*Milner’s History, Church*, pp. 76–78. See also Eusebius’s Ecclesiastical History, Book IV, Chap. 15.

¹ The historian states that subsequently he was burnt, and his bones collected by his friends.

The following miracle, related by Wesley, was said to have been wrought in the fifth century:—

“Hunneric, an Arian prince, in his persecution of the orthodox in Afric, ordered the tongues of a certain society of them to be cut out by the roots. But, by a surprising instance of God’s good providence, they were enabled to speak articulately and distinctly without their tongues. And so continuing to make open profession of the same doctrine, they became not only preachers, but living witnesses of its truth.”—*Wesley’s Works, Vol. V, p. 746.*

Abraham Holmes was martyred about the beginning of the seventh century. On the scaffold he prayed fervently for the downfall of antichrist and the deliverance of England. At his trial, when urged by the king and council to retract, he made the following noble reply:—

“I am an aged man, and what remains to me of life is not worth a falsehood or a baseness. I have always been a republican; and I am so still.”

“He was,” says the historian, “sent back to the West, and hanged. The people remarked with awe and wonder that the beasts which were to drag him to the gallows became restive and went back. Holmes himself doubted not that the angel of the Lord, as in old time, stood in the way, sword in hand, invisible to human eyes, but visible to the inferior animals. ‘Stop, gentlemen,’ he cried, ‘let me go on foot. There is more in this than you think. Remember how the ass saw him whom the prophet could not see?’”—*Macaulay’s History of England, Vol. I, p. 435.*

Thomas Tompkins had his hand burnt over a wax candle of three or four wicks, but he declared to one James Hinse, “that his spirit was so rapt that he felt no pain! In which burning he never shrank till the veins burst, and the blood spurted into Mr. Harpsfield’s face.”—*Id., p. 231.*

Martin Luther, the great reformer, relates this incident:—

"A woman at Isenack, lying very sick, had endured horrible paroxysms, which no physician was able to cure; for her indisposition was directly the work of the devil, and an unnatural thing, occasioned by devilish frightenings, inso-much that she fell into a faint swooning, and thereupon had four paroxysms, each enduring the space of three or four hours, her hands and feet bended in the manner of a horn. She was chill and cold, her tongue rough and dry; her body, by reason of the disease, was much swelled; she, seeing Luther, who came to visit her, was much rejoiced thereat, raised herself up, and said, 'Ah! my loving father in Christ, I have a heavy burden upon me. Pray to God for me;' and so she fell down into her bed again, whereupon Luther fetched a deep sigh, and said, 'God rebuke and command thee, Satan, that thou suffer this his creature to be in peace!' Then turning himself to the standers-by, he said, 'She is plagued of the devil in the body, but the soul is safe, and shall be preserved. Therefore let us give thanks to God and pray for her.' And so they all repeated aloud the Lord's prayer. After which Luther concluded with these words, 'Lord God, Heavenly Father, who hast commanded us to pray for the sick, we beseech thee through thy only beloved Son, that thou wouldst deliver this thy servant from her sickness, and from the hands of the devil. Spare, O Lord, her soul, which together with her body thou hast purchased and redeemed from the power of sin, of death, and of the devil.' Whereupon the sick woman said, 'Amen.' The night following she took good rest, and the next day was graciously delivered from her disease and sickness."—*Table Talk*, p. 359.

A case of blindness cured is related as follows in Bramwell's "Memoir;":—

"William Greensmith, son of Thomas Greensmith of Watnal, near Nottingham, when about nine years of age, was severely afflicted with a scofulous humor in his eyes, so that he was unable to bear the light even with bandages upon them. Mr. Bramwell was then in Nottingham circuit, and went in his regular turn to preach in Mr. Greensmith's house. On one of these occasions he remained all night; and previous

to his departure the next morning, when his horse was brought to the door, he asked where the boy was who had sore eyes. Mrs. Greensmith replied that he was in a dark room behind the door. He wished him to be called out. He came and stood near Mr. Bramwell, who put his hand on the boy's head, and looked upward as if in ejaculatory prayer. He then went out, leaving the child standing, while the latter, as if conscious of some important change, pulled off his bandages, looked through the window, and asked if Mr. Bramwell was gone. On perceiving that his eyes were perfectly healed, all the family were completely astonished. He is now about thirty years of age, and has never since had any complaint in his organs of sight."—*Memoir*, p. 157.

In the fifteenth century James Baynham, a reputable citizen of London, when chained to the stake, embraced the fagots, and said:—

"O ye papists, behold! ye look for miracles; here now you see a miracle; for in this fire I feel no more pain than if I were in bed; for it is sweet to me as a bed of roses."—*Blanchard's Book of Martyrs*, p. 207.

V.

PROPHESYINGS.

THE gift of prophecy is made the most prominent in the Scriptures, because it is the most important of all. When there has been so little faith and piety in the world that the other gifts were nearly extinct, still God has reproved and counseled his people through the gift of prophecy. That this gift has continued until the present time is susceptible of the clearest proof.

D'Aubigné says:—

“John Huss did more; prophetic words issued from the depths of his dungeon.”

Huss saw the Reformation about one hundred years before Luther came, and was, says the historian, “the John Baptist of the Reformation.”

Milner, speaking of Sextus, bishop of Rome, says:—

“While they were carrying him to execution, Laurentius, his chief deacon, followed him weeping, and said, ‘Whither goest thou, father, without thy son?’ Sextus said, ‘You shall follow me in three days.’ We may suppose him to have been possessed with the Spirit of prophecy in saying this, because we are certain that miraculous gifts were as yet by no means extinct in the church.”—*Church History*, p. 166.

Charles Buck, author of “Religious Anecdotes,” speaking of the execution of George Wishart, a Protestant, says:—

“Then looking toward the cardinal, he said, ‘He who in such state from the high place feeds his eyes with my torments, within a few days shall be hanged out at that same

window to be seen with as much ignominy as he now leans there with pride;’ and so, his breath stopped, he was consumed by the fire near the castle of St. Andrew, in the year 1546. This prophecy was fulfilled, when, after the cardinal was slain, the provost, raising the town, came to the castle gates crying, ‘What have you done with my lord cardinal? Where is my lord cardinal?’ To whom they within answered, ‘Return to your houses, for he hath received his reward, and will trouble the world no more.’ But they still cried, ‘We will never depart till we see him.’ The Leslies then hung him out at that window, to show that he was dead, and so the people departed.”—*Religious Anecdotes*, p. 188.

John Wesley relates the following strange occurrence:—

“A little before the conclusion of the late war in Flanders, one who came from thence gave us a very strange relation. I knew not what judgment to form of this, but waited till John Haine should come over, of whose veracity I could no more doubt than of his understanding. The account he gave was this:—

“‘Jonathan Pyrah was a member of our society in Flanders. I knew him some years, and knew him to be a man of unblamable character. One day he was summoned to appear before the board of general officers. One of them said, “What is this which we hear of you? We hear you are turned prophet and that you foretell the downfall of the bloody house of Bourbon, and the haughty house of Austria. We should be glad if you were a real prophet, and if your prophecies came true. But what sign do you give, to convince us you are so, and that your predictions will come to pass?” He readily answered, “Gentlemen, I give you a sign: To-morrow at twelve o’clock you shall have such a storm of thunder and lightning as you never had before since you came to Flanders. I give you a second sign: As little as any of you expect any such thing, as little appearance of it as there is now, you shall have a general engagement with the French within three days. I give you a third sign: I shall be ordered to advance in the first line. If I am a false prophet, I shall be shot dead at the first discharge. But if I am a true

prophet, I shall only receive a musket ball in the calf of my left leg."

"At twelve the next day there was such thunder and lightning as they never had in Flanders. On the third day, contrary to all expectation, was the battle of Fontenoy. He was ordered to advance in the first line; and at the very first discharge, he did receive a musket ball in the calf of his left leg.'"—*Wesley's Works*, p. 284.

THE COUNTERFEIT AND THE TRUE.

Many are willing to admit that the wonders of modern Spiritualism are a counterfeit, and that these are the miracles referred to by the apostle where he says, "As Jannes and Jambres withstood Moses, so do these resist the truth." But if the miracles of Spiritualism are a counterfeit, true spiritual gifts and miraculous powers must exist somewhere. If the visions and prophecies of the spirits are the false, where are the true? We answer that the gift of prophecy, as manifested among Seventh-day Adventists since the year 1844, bears every mark of the genuine, and stands every Bible test.

The Bible tells us that both true and false manifestations will exist in the last days. We are now in the last days, and hence we are all bound to believe that both exist at the present time. In all humility, yet in due Christian boldness, do we declare that we have many times witnessed the manifestation of the true gift of prophecy. While our enemies, who know little or nothing of these teachings, deny and ridicule, we are the more bold to speak what we do know, and testify what we have seen.

1. The humble and devoted spirit is such as we might expect would pertain to one having true exercises of this kind.
2. The manifestation of the gift has continued, without change, since the year 1844.
3. No fanatical, ungraceful twitching and jerking or un-

godlike movement has ever been seen in connection with this gift.

4. The testimonies borne through this gift have ever been decidedly and unqualifiedly for the Bible, and their spirit is like that of the ancient prophets.

5. Those who have believed them the longest and the strongest, have still the most profound reverence, respect, and love for the Bible.

6. They stand the test of every Bible rule by which true and false prophets are to be known. (See pages 15, 16 of this pamphlet.)

7. To our certain knowledge, those who slander the humble instrument and scoff at the manifestation of the gift, do it from prejudice and hearsay evidence, without a careful and candid investigation of the facts in the case.

All candid persons who have had a fair chance to witness the manifestation (among whom have been physicians and surgeons), have been unanimous in expressing their conviction that it was miraculous.

According to the Bible, all miraculous power is either from God or from Satan. Hence we are shut up to the conclusion that, if this manifestation is not of God, it must be of the devil. But it can not be of Satan, because it has, from the first, steadily and earnestly opposed the works of Satan, and especially those of modern Spiritualism; and Satan can not be divided against himself. We have the words of Christ for this conclusion, and there is no evading it.

In 1849 and 1850, when Spiritualism was in its infancy, and when most people looked upon it as a humbug, mere sleight-of-hand trickery, to die away in a short time, the following testimony concerning it was given and published, as existing documents and hundreds of witnesses can testify:—

“I saw that the mysterious knocking in New York and other places was the power of Satan, and that such things

would be more and more common, clothed in a religious garb so as to lull the deceived to more security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost."—*Early Writings*, p. 35.

"Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus. It will be made to appear as though these friends were present, the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear."—*Early Writings, Supplement*, p. 3.

In the *Banner of Light* of Jan. 6, 1872, under the general head of "Spiritual Phenomena," and the subhead, "Spirits Visible to All," we find the following:—

"DEAR BANNER: Doubtless your readers will be pleased to learn of a new development, through one of our oldest mediums, Dr. H. C. Gordon, who is residing in New York, which occurs both day and night when conditions are harmonious. These manifestations to which I refer are the presentation of shadows and *forms, life size*, and are recognized as the departed loved of those who had been present. These forms require no cabinet, but are close beside the medium, sometimes reclining on his shoulder, at others, holding his hand and moving about his parlors in the presence of the circle. They are seen to smile and nod when recognized, and on two occasions have spoken. The doctor has been extremely ill during the time in which these developments have taken place, and as I have been his constant attendant, I have witnessed the appearing of these beautiful forms. I feel that those interested in this subject would be greatly pleased to know of these wonderful developments. On one occasion the husband and daughter of a lady present were recognized, which afforded them unspeakable joy. The husband of another lady has been manifested quite frequently, to her entire identification. Her sister, a young lady, has frequently appeared floating about the rooms some distance from the medium.

“ On Saturday, December 9, a number of friends called on the doctor to make some inquiries concerning his beautiful gift, when he was influenced, and, in an entranced state, gave them a beautiful test by announcing their friends as present, who presented themselves as tangibly as if in the mortal form. All present beheld these manifestations alike.”

No one can fail to see in this an exact fulfillment of the prophecy uttered so long ago.

The testimony continues:—

“ I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more, and Satan's power would increase, and some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men. I was shown that by the rapping and mesmerism these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on the earth, were accomplished by this same power.”— *Early Writings*, p. 50.

This very explicit prophetic testimony, given in 1850, is now most strikingly fulfilled.

Dr. A. B. Child, one of the most noted Spiritualist authors, in his book entitled “ Better Views,” p. 117, says:—

“ It is a dangerous position to stand in opposition to spirits, evil or good; for they number myriads, and are mighty. To speak ridicule of their coming now to the sight and sound of mortal eyes and ears, is unwittingly *blasphemy*, is utterance against the Holy Ghost.”

At a picnic held in Abington, Mass., Dr. Child uttered the following:—

“ The time is speedily coming when everyone who has opposed, scorned, reviled, and persecuted spiritual communion will be brought to the altar of sacrifice, will suffer sorrow, regret, affliction. . . . It is in the power of the spiritual world to make any poor man rich in one day; to make any rich man poor in one day; to make a well man sick in a

moment of time, or to make a sick man well; to take life, or to continue it; to make woe in the human heart, or joy and gladness there. . . .

“Imminent and immediate dangers to earthly prosperity hang over all opposition to spiritual communion. Mark well, and you will soon see that the destruction of property, of health, even physical life, will follow upon the heels and overtake all the obstinate, persistent warriors against sin and the devil—all the military of the church militant—all who revile and scoff, and say all manner of things falsely against Spiritualism. Disasters on sea and land, fires, failures, accidents, diseases, and early deaths will fall thick and fast and heavy, to harrow the peace and happiness of every bosom that is persistently turned with opposition and bitterness against this holy influx that comes down from heaven.”

Was there ever a more striking fulfillment of any prophecy? And this is only one of many instances that might be cited in proof of the genuineness of this manifestation of the prophetic gift. Not one of the many predictions made during the past fifty years has failed.

No sooner had this gift begun to attract attention, and the testimony against the doctrine of the immortality of the soul and the consciousness of the dead begun to be published abroad, than Satan began to inspire men and women to resist the truth like Jannes and Jambres of old. But the true gift and testimony still remain, and will continue, when their rods, like those of the magicians of old, are swallowed up. The humble instrument, though often cast down, is not destroyed. Her living testimony has been heard from Maine to California, in Europe and Australia, by hundreds of thousands; and her written testimony is engaging the attention of many thousands more. Vast multitudes to-day will testify to the spiritual benefit derived from her testimonies. The fruit is good. The believer is led in the path of self-denial, and his love is increased for all that is pure and good. Every candid, unprejudiced reader of those testimonies is constrained to say, “These are not the words of one that hath a devil.”

VI.

DREAMS.

NEAR the beginning of the Reformation, Elector Frederic of Saxony had a wonderful dream of a monk with an iron pen so long that it reached from Germany to Rome, pierced the ears of a lion there, and shook the triple crown on the pope's head. Concerning it the Elector remarked to his brother:—

“It is so firmly graven in my memory that I should never forget it, even were I to live a thousand years; for it came three times, and always with new circumstances.”—*D'Aubigné's History of the Reformation, Vol. I, pp. 277, 279.*

The dream was afterward very strikingly fulfilled in the work of the Reformation.

The “Memoirs of Hutton, the Moravian,” contain the following well authenticated and remarkable dream:—

“One night in London, he had a dream in which he imagined that some one shook him by the arm, and urgently besought him to proceed forthwith to a certain house where his help was wanted. He woke up, thought it was only a dream, and fell asleep again. The same impression came over him the second time. Feeling disturbed, he turned himself, and again fell asleep. Now, a still more powerful shaking took place, and a third time he was importuned to comply with the request, or it would be too late. Greatly alarmed, he arose, dressed himself quickly, and in the darkness of the night, lantern in hand, hastened to the street which had been distinctly indicated, and rang the bell of the house pointed out to him in his dream.

“The door was opened, and at the inquiry of Hutton, he was told that an old man lived in one of the upper rooms, who was probably the person he sought. Hutton, with some

trouble, ascended, opened the door, and saw a very aged man reading by lamp light in the prophet Isaiah. He had a razor in his right hand, with which he was about to destroy himself. 'In the name of Christ Jesus, hold!' Saying this, Hutton sprang forward, seized the arm, and wrenched the murderous weapon from the hand of the victim of despair. He then proclaimed to him who had lost all hope of salvation, that for him, as well as for himself, the most deserving of wrath, the Son of God had died on the cross. The poor man was saved, and amidst a flood of tears he thanked the Lord, who at the critical moment had sent his angel of peace."

Barton W. Stone, a Disciple preacher prominently connected with the movement known as "Campbellism," speaking of his labors with R. Dooley, at Eaton, Ohio, says:—

"We commenced operations there on Saturday, and appointed to preach at a house near town next day. After meeting on Saturday, a lady (Major Steele's wife) returned home, and found her husband just returned from the West. She told him that two strange preachers had come to town, and she had been to hear them. Nothing more was said on the subject. In the night Major Steele dreamed that he went to meeting, that a man whom he had never seen rose to preach. The features of the preacher were deeply impressed on his mind, and the very text from which he preached, which was, 'If God spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?' He was very much agitated in sleep, and awoke. He told his wife the dream, and slept again, and dreamed the same things. He could sleep no more that night. Next day he came to meeting, and after the congregation met, I arose. That moment Steele recognized the very person whom he had seen in sleep the night before. He began to fear greatly. I read my text, the very one he had heard read in his sleep. His mind became so affected that he went out, and tried in vain to be composed. He endeavored to shake off the impression by going with a company to the West to explore lands; but all in vain. He returned, and was by us baptized at a subsequent time."—*Biography*, p. 72.

Rev. L. W. Lewis, in his "Reminiscences of the War," published in the *Texas Christian Advocate*, relates the annexed instance as literally true. The battle referred to was that of Prairie Grove, in northwest Arkansas, fought Dec. 7, 1862:—

"A curious fulfilment of a dream occurred at this battle under my own eye. A man by the name of Joseph Williams had told a dream to many of his fellow-soldiers, some of whom had related it to me months previous to the occurrence, which I now relate:—

"He dreamed that we crossed a river, marched over a mountain, and camped near a church located in a wood, near which a terrible battle ensued; and in a charge, just as we crossed the ravine, he was shot in the breast. On the ever-memorable 7th of December, 1862, as we moved at double-quick to take our place in the line of battle, then already hotly engaged, we passed Prairie Grove church, a small frame building, belonging to the Cumberland Presbyterians. I was riding on the flank of the command, and opposite to Williams, as we came in sight of the house. "That is the church, Colonel, I saw in my dream," said he. I made no reply, and never thought of the matter again until, in the evening, we had broken the enemy's line, and were in full pursuit, when we came upon a dry ravine in the wood, and Williams said: "Just on the other side of the hollow I was shot in my dream, and I will stick my hat under my shirt." Suiting the action to the word, as he ran along he doubled it up and crammed it into his bosom. Scarcely had he adjusted it before a minnie-ball knocked him out of the line. Jumping up quickly, he pulled out his hat, waved it over his head, and shouted, "I'm all right!" The ball had gone through four thicknesses of his hat, raised a black spot, about the size of a man's hand, just over his heart, and dropped into his shoe.'"

The following interesting account is taken from "The Guiding Hand," a very valuable book by the late Horace L. Hastings, pp. 239-241:—

“Sometime in the autumn of the year 186-, a great political gathering—a Union meeting—was held at Mansfield, Ohio, which was attended by many citizens from a distance, who went thither by rail, over the Atlantic and Great Western, and other railroads converging to that point, the Atlantic and Great Western road passing eastward through the State of Ohio, and thence into Pennsylvania and New York.

“On Monday night a farmer in Pennsylvania retired to rest amid a heavy and protracted storm which arose, and dreaming that the high embankment near his house, which was built across a chasm some hundred feet deep, had given way under a passenger train, and let it down into the abyss, he sprang from his bed, ran to the door, and was hastening away to render assistance to the passengers, when his wife awakened him from his sleep, and inquired what was the matter.

“He related his startling dream, and returned to his bed again, but could sleep but very little during the night, and the impression made upon his mind by the dream was so deep that he hastened to the chasm early next morning, to see what condition it was in. On arriving there, he found the embankment standing, and the road apparently safe, although a torrent of water poured and surged through the culvert, as though it would wash the whole away.

“Tuesday passed, and on Tuesday night the farmer retired to rest as usual, but could not sleep. That dream haunted him, nor could he rid his mind of the thoughts of the dangerous gulf that he had seen. He at length arose from his bed and hurried to the spot. Imagine his horror when he found that ‘the fill’ had been washed out, leaving nothing but the unsupported ties and track across the fearful chasm, while, as he listened, he could hear in the distance the thundering roar of the approaching train of cars. Clambering across the dreadful break, he ran with all his might to meet the train, and signaled it to stop. And so short was the warning that by the time the engineer was able to hold up, the engine was but a few feet distant from the brink of the chasm.

“The train was a large one, and was filled with persons who had been at Mansfield, attending the Union meeting there, and who were struck with awe at their narrow escape. Had it not been for that startling dream of the preceding night,

and the strange unrest which hurried the farmer from his bed to give them the alarm, the train would have plunged down the frightful precipice, car on car, crushing the crowded mass of humanity into shapelessness and death, amid the wreck of the train and the surgings of the swollen flood. The train was saved, the farmer related his story, and a handsome pecuniary testimonial told of a gratitude to him which words could not convey; and it may be hoped that from many a heart arose a more devout thanksgiving to Him who preserveth our lives from destruction by his gracious and mysterious providence, and whose tender mercies are over all his works.

"The facts above related are given on the authority of the Dayton, Ohio, *Journal*, to which they were communicated by Mr. Robertson, the mail agent."

Rev. Richard Boardman related, a short time before his death, the following interposition of divine Providence in his behalf:—

"I preached one evening at Mould, in Flintshire, and next morning set out for Parkgate. After riding some miles, I asked a man if I was on the road to that place. He answered, 'Yes, but you will have some sands to go over, and unless you ride fast will be in danger of being inclosed by the tide.' It then began to snow to such a degree that I could scarcely see a step of my way. I got to the sands, and pursued my journey over them for some time as rapidly as I could; but the tide then came and surrounded me on every side, so that I could neither proceed nor turn back, and to ascend the perpendicular rocks was impossible. In this situation I commended myself to God, not having the least expectation of escaping death. In a little time I perceived two men running down the hill on the other side of the water, and by some means they got a boat and came to my relief just as the sea had reached my knees as I sat on my saddle. They took me into the boat, the horse swimming by our side till we reached the land.

"While we were in the boat one of the men said, 'Surely, sir, God is with you.' I answered, 'I trust he is.' The man replied, 'I know he is,' and then related the following circumstance:—

“ ‘ Last night I dreamed that I must go to the top of such a hill. When I awoke, the dream made such an impression on my mind that I could not rest. I therefore went and called on this man to accompany me. When we came to the place, we saw nothing more than usual. However I begged him to go with me to another hill at a small distance, and there we saw your distressed situation.’

“ When we got ashore, I went with my two friends to a public house not far distant from where we landed; and as we were relating the wonderful providences the landlady said: ‘ This day month we saw a gentleman just in your situation; but before we could hasten to his relief, he plunged into the sea, supposing, as we concluded, that his horse would swim to the shore; but they both sank and were drowned together.’ I gave my deliverers all the money I had, which I think was about eighteen pence, and tarried all night at the hotel. Next morning I was not a little embarrassed how to pay my reckoning for the want of cash, and begged my landlord would keep a pair of silver spurs until I should redeem them; but he answered, ‘ The Lord bless you, sir, I would not take a farthing from you for the world.’ After some serious conversation with the friendly people, I bade them farewell, and recommenced my journey, rejoicing in the Lord, and praising him for his great salvation.”

VII.

VISIONS.

THE following vision of Elder J. B. Finley, is related in his "Autobiography," and quoted by G. W. Henry in a book entitled "Shouting in All Ages of the World," pp. 43-47:—

"It was in the summer of 1842. Worn down with fatigue, I was completing my last round of quarterly meetings, and winding up the labors of a very toilsome year. I had scarcely finished my work till I was most violently attacked with bilious fever, and it was with great difficulty that I reached home. The disease had taken so violent a hold on my system that I sank rapidly under its power. Everything that kind attention and medical skill could impart was resorted to, to arrest its ravages; but all was in vain, and my life was despaired of.

"On the seventh night, in a state of entire insensibility to all around me, when the last ray of hope had departed, and my weeping family and friends were standing around my couch waiting to see me breathe my last, it seemed to me that a heavenly visitant entered my room. It came to my side, and in the softest and most silvery tones, which fell like rich music upon my ear, it said, 'I have come to conduct you to another state and place of existence.' In an instant I seemed to rise, and, gently borne by my angel guide, I floated out upon the ambient air. Soon earth was lost in the distance, and around us, on every side, were worlds of light and glory. On, on, away, away from the world to luminous worlds afar we sped with the velocity of thought. At length we reached the gates of Paradise; and O, the transporting scenes that fell upon my vision as the emerald portals, wide and high, rolled back upon their golden hinges! Then, in its fullest extent, did I realize the invocation of the poet:—

"'Burst, ye emerald gates, and bring
To my raptured vision
All the ecstatic joys that spring
Round the bright Elysian.'

“Language, however, is inadequate to describe what there, with unveiled eyes, I saw. The vision is indelibly pictured on my heart. Before me, spread out in beauty, was a broad sheet of water, clear as crystal, not a single ripple on its surface, and its purity and clearness indescribable. On each side of this lake, or river, rose up the most tall and beautiful trees, covered with all manner of fruit and flowers, the brilliant hues of which were reflected in the bosom of the placid river.

“While I stood gazing with joy and rapture at the scene, a convoy of angels was seen floating in the pure ether of that world. They all had long wings, and although they went with the greatest rapidity, yet their wings were folded close by their sides. While I gazed, I asked my guide who they were, and what their mission. To this he responded, ‘They are angels, dispatched to the world from which you came, on an errand of mercy.’ I could hear strains of the most entrancing melody all around me, but no one was discovered but my guide. At length I said, ‘Will it be possible for me to have a sight of some of the just made perfect in glory?’ Just then there came before us three persons; one had the appearance of a male, the other a female, the third an infant. The appearance of the first two was somewhat similar to the angels I saw, with the exception that they had crowns upon their heads of the purest yellow, and harps in their hands. Their robes, which were full and flowing, were of the purest white. Their countenances were lighted up with a heavenly radiance, and they smiled upon me with ineffable sweetness.

“There was nothing with which the blessed babe or child could be compared. It seemed to be about three feet high. Its wings, which were long and most beautiful, were tinged with all the colors of the rainbow. Its dress seemed to be of the whitest silk, covered with the softest white down. The driven snow could not excel it for whiteness and purity. Its face was all radiant with glory; its very smile now plays around my heart. I gazed and gazed with wonder upon this heavenly child. At length I said, ‘If I have to return to earth, from whence I came, I should love to take this child with me, and show it to the weeping mothers of earth. Methinks, when they see it, they will never shed another tear over their children when they die.’ So anxious was I to carry out the desire

of my heart, that I made a grasp at the bright and beautiful one, desiring to clasp it in my arms, but it eluded my grasp, and plunged into the river of life. Soon it rose up from the waters, and as the drops fell from its expanding wings, they seemed like diamonds, so bright did they sparkle. Directing its course to the other shore, it flew up to one of the topmost branches of one of life's fair trees. With a look of most seraphic sweetness it gazed upon me, and then commenced singing in heaven's own strains, 'To Him that hath loved me, and washed me from my sins in his own blood, to him be glory both now and forever. Amen.' At that moment the power of the eternal God came upon me, and I began to shout, and clapping my hands, I sprang from my bed, and was healed as instantly as the lame man in the beautiful porch of the temple, who 'went walking, and leaping, and praising God.' Overwhelmed with the glory I saw and felt, I could not cease praising God."

The following account of the vision of Dr. Bond is taken from the *Christian Advocate*:—

"About this time occurred a very extraordinary incident in the life of Dr. Bond, which we narrate with great doubt as to the propriety of the publication. He very rarely mentioned it, and never ventured to designate or explain it. Its truth is, however, beyond question. The circumstances forbid the supposition of optical illusion or temporary hallucination. There are those living who testify to such of the facts as were subject to observation, and the memorials of the transaction are yet distinctly preserved in the religious character of sons and daughters of some who were immediately affected by it.

"Being on a visit to his father, he was deeply grieved to find the church, which he had left in a state of prosperous activity, languishing, lukewarm, and weak. His thoughts were much occupied with the subject, and, of course, it was the matter of earnest and frequent prayer. In this state of mind, one morning he was walking over the fields to a neighboring house, when suddenly he seemed to be in a room where a number of people were assembled, apparently for worship. The room he recognized as an apartment in the house of a neighbor,

where a prayer meeting was to be held on the evening of that day. Had he stood in the midst of it, he could not have been more conscious of the scene. There was nothing of the dim or shadowy or dreamy about it. He recognized the people, noticed where they sat and stood, remarked his father near the table, at which a preacher was rising to give out a hymn, and near the middle of the congregation he saw a man named C., for whose salvation he felt considerable anxiety, standing with his son beside him. While gazing with astonishment upon the scene, he heard the words, 'Go and tell C. that he has an offer of salvation for the last time.'

"Naturally supposing that too great concentration of mind upon one subject had induced some hallucination of the senses, Dr. Bond fell down on his knees, and besought God to preserve his reason. The scene, however, continued; it would not disappear or change in any of its particulars. In vain he struggled to dispel it, the voice yet repeated, with indubitable distinctness, 'Go, tell C. that he has an offer of salvation for the last time.' Yet how would he dare to deliver so awful a message! For a great length of time he struggled for deliverance from what he still considered an illusion. At length an expedient occurred to him, which he adopted. He had never been in the room in which he was apparently present, when it was used for a public religious meeting. He, of course, did not know how it was commonly prepared for such occasions. He therefore noted with great care the particulars of the scene. He saw where the little table for the preacher, the benches and chairs for the people, were placed. He noticed his acquaintances, and where they sat and stood, and when he was satisfied that he had possessed himself of these details, he said, 'I will go to this meeting, and if I find all things there to correspond with what I now see, it shall be a sign from the Lord, and I will deliver the message.' Immediately the scene vanished, and he was alone in the green fields.

"With a spirit indescribably agitated, he returned home, where he found ladies who required him to escort them a long distance, and it was somewhat past the hour fixed for the meeting when he reached the awful place. During the day he had freely indulged the hope that on his entrance into the room his trouble would disappear. He thought he had been

the subject of an illusion, the fruit of an excited brain, and that a want of correspondence, immediately to be detected, between the real scene and the one presented to his disordered fancy, would at once satisfy him as to the morbid character of his morning vision, and release him from the obligation of delivering the terrible message with which he was conditionally charged. When he opened the door, however, he saw again, in all its minuteness of detail, the morning scene. In vain he searched the room for a variant particular. There sat his father in the designated place. The preacher at the table was rising to give out the hymn. In the midst of the room stood C., with his son beside him. Everything demanded that the message should be delivered.

“After the preliminary exercises, he rose and stated the circumstances as we have related them, and then going to C., he laid his hand upon him, and repeated the words he had heard. The effect was indescribable. C. and his son fell down together, and called upon God. An awful solemnity rested upon all present. Many cried for mercy, and from that time began a revival which spread far and wide, the fruits of which are yet seen after many days.

“In the midst of this extraordinary scene, the father of Dr. Bond, who was too deaf to hear his words, sat an anxious observer. He was a calm man, whose Quaker education had not lost its influence over his religious character and views. After the meeting he asked Thomas what he had said to produce such an effect. He frankly told him all. The old man mused awhile and said, ‘*You did right.*’

“About this incident,” the editor says, “there will be different opinions. We shall not express any. The principal actor preferred to express none. We only state the facts as related by himself, and confirmed, without inquiry, since his death, by one who was present at the extraordinary meeting. We think, however, with his father, that he ‘did right.’ To have done otherwise would at least have been unreasonable, perhaps impious. Philosophy must leave room for God in his own Word. Incredulity and superstition are equally dishonorable to the understanding. In all cases right reason determines by evidence.”

George Fox, giving his experience in his "Journal," says:—

"A great work of the Lord fell upon me to the admiration of many who thought I had been dead, and many came to see me for about fourteen days. I was very much altered in countenance and person, as if my body had been new-molded or changed. I saw into that which was without end, things that can not be uttered, and of the greatness and infinite love of God which can not be uttered or expressed by words. A report went abroad of me that I was a young man who had a discerning spirit, whereupon many came to me from far and near,—professors, priests, and people. The Lord's power broke forth, and I had great openings and prophecies, and spoke unto them of the things of God, which they heard with attention and silence, and went away and spread the fame thereof."

Mrs. Phoebe Palmer, late editor of the *Guide to Holiness*, was a very talented writer and a devout Christian. Her "very remarkable visions" were not objected to by the editor of the *World's Crisis*, from which paper we make the following extracts from the account of her vision, as therein published:—

"As I continued to gaze on the luminous cluster of stars, they assumed amazing brightness, and I thought in my vision that I called my husband from an adjoining room in haste to behold the wondrous sight. While we were gazing on the cluster of burning stars, I exclaimed, 'How beautiful!' when, quick as the forked lightning, the glorious constellation assumed the character of some alphabet unknown to me, forming a sign written in letters of burning light and spanning the heavens. I will not attempt to describe my amazement, yet, up to this moment, I had not thought that what I was witnessing might betoken the immediate coming of our Lord. . . . I saw that everything that infinite love could devise had been done. . . . Not wishing to behold the terror of the wicked, I had thrown myself on my face before the Lord. . . . I saw

that what I now was, I must remain to all eternity. Would that I could set forth the penetrating realizations of that hour, to the exclusion of every boast Christ crucified! I saw if I had ever done anything to glorify God, it was not I that had done it, but the grace of God in me. I expected every moment to be raised above the doomed earth. I had all my powers of reason and exercise amid that solemn vision. . . . But I had not yet passed the boundaries of the material world; the vision was too much for me to bear in the flesh. And though I gradually struggled back into the consciousness that I was still among the scenes of probation, it was long before my body received its wonted vigor. My tongue had stiffened in my mouth, and my whole frame was well-nigh petrified with the overwhelming manifestation of things to come." — *World's Crisis*, Nov. 4, 1874.

A remarkable prophetic vision seen by Joseph Hoag was published in the *Boston Journal* about 1855, with these introductory remarks: —

"The following singular vision was revealed to Joseph Hoag, of the Society of Friends, who was born in Dutchess County, New York, April 23, 1762. He first appeared as a gospel minister when he was about eighteen years of age, and was acknowledged as such by the Society of Friends in the twenty-third year of his age. In 1789 or 1790 he removed with his family and settled at Charlotte, Vt., and was the first minister who settled in that town. He traveled extensively as a minister in all parts of the United States, also in the Canadas and Nova Scotia. He died at Charlotte, Vt., Nov. 2, 1846, in the eighty-fifth year of his age. It was while on his farm at Charlotte that he had this vision."

The vision as related by Mr. Hoag himself, is as follows: —

"In the year 1803, in the eighth or ninth month, I was working one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself, 'What can this mean?' I do not

recollect ever before to have been sensible of such feeling. And I heard a voice from heaven say:—

“‘This which thou seest, which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression, and planted them here among the people of the forest. I sustained them, and while they were humble, I blessed them and fed them, and they became a numerous people. But now they have become proud and lifted up, and have forgotten me who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the Old Countries are guilty, and have taken quietude from the land, and have suffered a dividing spirit to come among them. Lift up thine eyes and behold!’

“And I saw them dividing in great heat. The division began in the church on the points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations, and in its progress its effects were the same; those that dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful.

“And when the dividing spirit entered the Society of Friends, it raged in as high a degree as in any I had before discovered; as before, those who kept to their ancient principles retired by themselves. It next appeared in the lodges of the Free Masons, where it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics, through the United States, and did not stop until it produced a civil war, and an abundance of human blood was shed in the course of the combat. The Southern States lost their power, and slavery was annihilated from their borders.

“Then a monarchial power arose, took the government of the States, established a national religion, and made all societies tributary to support its expenses. I saw them take property from the Friends to a large amount. I was amazed at beholding all this, and I heard a voice from heaven proclaim: ‘This power shall not always stand, but with it I will chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native land, for

their iniquities, and the blood of Africa, the remembrance of which has come up before me.'

"This vision was sent for many days. I had no idea of writing it for many years, until it became such a burden that for my own relief I have written it. JOSEPH HOAG."

The following singular vision was published many years ago, but the author is not known. There are some things of interest stated, but it does not seem so definite as that of Mr. Hoag. This, too, occurred among the Friends. It is as follows:—

"Swansey, in the province of Massachusetts Bay, the 21st day of the 11th month, in the year 1734.

"In the night season, as I was on my bed, whether sleeping or waking; whether in the body or out of the body, at that time I could not tell; but I thought I saw a proper man clothed in white, his garments very plain, and fair as alabaster, having the moon under his feet, and clothed with the sun. He said. Come with me, young man, and I will show thee wonderful things which shall come to pass, some in thy time. I drew near to him, He said he had many things to say, and bade me write what he said. Then he told me that God had raised up a people out of the See of Rome, and out of the midst of Babylon, many of whom had sealed their testimony with their blood in the midst of the fiery flame, being chained to the stake. After this, God visited a people, being their offspring whom he chose as his peculiar people, convincing them of his royal law; many of whom had suffered much for their testimony. But since all these great works have been done for the nation whom he hath brought out of darkness, these his peculiar people had for many years too much forgot God, for which a small number mourned and were bowed down. Yet the Lord would rein up these Protestant churches by them in the Old Country and in North America.

"He will, as he has shaken the earth, so shake it again; and wars and commotions shall cover the earth. Many shall be slain. Then, O New England! will he threaten thee with the rod, aye, with an overthrow. But as his mercies continue to

youward, he will help when you shall be in pain on every side. Then will your Deliverer deliver you from the hand of merciless men not by an arm of flesh, but by his arm of mighty power. He will turn your enemies back again without so much as your striking one blow. Then shall the nation have quiet for a small space.

“Because of religious and crying sins of pride and oppression, and making slaves of the souls of men, will he arise and shake terribly the earth. Paleness shall be in the faces of the inhabitants thereof. Many shall be surprised in the cities. Then will he bring on war and rumors of wars. Then shall not the sword prosper in your hands. Then shall you begin to fear and tremble. Then will he raise up a nation of nations against you, who were before your friends, and a despised nation, even the heathen in North America, who will slay and carry off your people, young and old, into captivity. Then shall the blood of the slain run like streams of water on the earth. And the earth shall be dunged with the bodies of men in many parts of North America. Then shall your mighty men fall back. O North America! thy sins are great, thy punishment will be great likewise. Oh! the sword shall be sheathed in thy bowels till thou repent. O New England! thy distress shall be great. Thou art full of oppression. Thy sons shall be oppressed and slain in battle. Thou who thinkest thyself strong shalt be made weak.

“O North America! thy distresses shall come one upon another, until a suffering, strong tide shall come more and more upon you. Your young men and maidens shall be brought low and bow at God’s footstool. Fathers and mothers shall mourn apart. Sons and daughters shall mourn apart. Many shall go into captivity and fare hardly. Many shall desire death, and it will not be granted. Famine shall be in some places. Others shall be destroyed in the wilderness with a savage people. Many shall be slain in cold blood. The cries of the poor shall be heard in towns and cities. One continued trouble shall follow another until the inhabitants bow in reverence and true humility of heart and mind, with cries to their Helper.

“Then shall your young men be bowed down, and seek their God, and maidens cry for help. Then shall your inhabitants

who know not God rise with that old spirit of persecution, in which time many shall be gathered to the fold of Christ. Then shall your young men and maidens stand for the call of God. Then shall his chosen people and church stand in their primitive beauty and purity. Then shall your young men and maidens run to and fro as with the gospel in their hands, preaching repentance to the dark corners of the earth, even to the seat of the great whore of Babylon."

VIII.

HEALING THE SICK.

ELDER WILLIAM KINKADE, a Christian minister, speaks thus of his belief in the gift of healing:—

“There have been in the bounds of my acquaintance many miraculous cures performed in answer to prayer. I have been acquainted with several of the people who were healed, conversed on the subject with the persons who were present at the time, and some of these cures I have seen myself. I as firmly believe that Elder David Haggard had the gift of healing, as that the apostles had. He has fallen asleep, but there are many alive who saw him perform cures, and what I saw myself puts the matter beyond doubt of me. I state these facts in honor to God, who, in every age of the world, has shown a willingness to bless his creatures in proportion to their faith and obedience.” — *Bible Doctrines*, p. 341.

Zwingle, of Switzerland, the great reformer, was seized by the plague called “great death,” which was sweeping off its thousands, and was so near gone that he was supposed by some to be dead; but he was miraculously restored in answer to prayer.

“The believers,” says the historian, “cried to God night and day, praying him to restore their faithful pastor.” The prayer was answered, and the news was soon flying everywhere “that Zwingle had escaped from the jaws of death.” — *D'Aubigné's History of the Reformation*, Vol. II, p. 365, 367.

The following striking account of the healing of a woman who had been dumb two years, is published in the “Life of Garretson,” p. 97:—

"There was a preacher present, Mr. Daniel Ruff, who consented to call a meeting, and they cried to the Lord in her behalf, that day and the next. She then went into a private room, kneeled down to prayer, and continued there till the Lord blessed her soul. At the same time her tongue was loosened, and she could speak forth the praises of Israel's God. She had been dumb about two years."

The biographer of Bishop Roberts, speaking of a young lady who was expected to die, and had sent a request for prayers, says:—

"The bishop read the contents from the stand, . . . and concluded by calling upon them to unite in earnest prayer to God for her salvation, and for the recovery of her health. His address to the throne of grace on this occasion, which was the opening prayer of the service, was most fervent, importunate, and powerful, and was made, apparently, with all the confidence and strong faith of one who felt assured that his requests would be heard and answered. And so it was, for in that very hour she began to recover, and in a few days was fully restored to health."—*Biography*, p. 277.

Of Mr. Keach, a Baptist minister in England, and author of "Travels of True Godliness," it is said:—

"He was at one time so ill, in 1689, as to be given over by the physicians, and several of the ministers and his relations had taken leave of him, as a dying man, past all hopes of recovery. But the Rev. Mr. Hanserd Knollys, seeing his friend and brother in the gospel to all appearance near expiring, betook himself to prayer; and in an earnest and very extraordinary manner begged that God would spare him, and add unto his days the time he granted to his servant Hezekiah. . . . So remarkable was the answer of God to this good man's prayer, that I can not omit it; though it may be discredited by some, there are yet living incontestable evidences of the fact. For Mr. Keach recovered of that illness, and lived just fifteen years afterward; and then it pleased God to visit him with that short sickness which put an end to his life."—*Travels of*

True Godliness, pp. 20, 21. See also "Crosby's History of the English Baptists."

Bishop Hall, speaking of the good offices which angels do to God's servants, says:—

"Of this kind was that marvelous cure which was wrought upon that poor cripple at St. Madern's in Cornwall; whereof besides the attestation of many hundreds of the neighbors, I took a strict examination in my last visitation. This man, for sixteen years together, was obliged to walk upon his hands, by reason the sinews of his legs were so contracted. Upon an admonition in his dream to wash in a certain well, he was suddenly so restored to his limbs that I saw him able to walk and get his own maintenance. The name of this cripple was John Trebble."

Wesley remarks concerning this incident:—

"Were 'many hundreds of the neighbors,' together with bishop Hall, deceived in so notorious a matter of fact? or did they all join together to palm such a falsehood on the world? O Incredulity! what ridiculous shifts art thou driven to! what absurdities wilt thou believe rather than own any extraordinary work of God!"—*Wesley's Journal*, Vol. VI, pp. 565, 566.

Under date of Dec. 20, 1742, Wesley says:—

"When I came home, they told me the physician said he did not expect Mr. Meyrick would live till the morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer (I relate the naked fact); before we had done, his sense and his speech returned. Now he that will account for this by natural causes, has my free leave; but I choose to say, This is the power of God.

"Saturday, 25.—The physician told me he could do no more; Mr. Meyrick could not live over the night. I went up, and found them all crying about him; his legs being cold, and as it seemed, dead already. We all kneeled down, and called upon God with strong cries and tears. He opened his eyes,

and called for me; and from that hour he continued to recover his strength till he was restored to perfect health. I wait to hear who will either disprove this fact, or philosophically account for it.”—*Journal, Vol. III, p. 275.*

Wesley again says:—

“When we came to Smeton, Mr. Downes was so ill that he could go no farther. When Mr. Shepherd and I left Smeton, my horse was so exceedingly lame that I was afraid I must have lain by too. We could not discern what it was that was amiss; and yet he could scarcely set his foot to the ground. By riding thus seven miles, I was thoroughly tired, and my head ached more than it had done for some months. (What I here aver is the naked fact; let every man account for it as he sees good.) I then thought, ‘Can not God heal either man or beast, by any means, or without any?’ Immediately my weariness and headache ceased, and my horse’s lameness the next instant. Nor did he halt any more either that day or the next.”—*Id., p. 365.*

An answer to prayer of an equally remarkable kind was granted to Mr. Smith during the time he was at Brighton.

“Calling one day at the house of Mr. —, he there found an infant lying on the lap of its distressed mother, and writhing in a severe convulsive fit. It had frequently been affected in a similar way, even from its birth. Mr. S. took the child from the mother’s arms, and sitting down, sung one of his favorite hymns. He then engaged in intercession on its behalf. Having arisen from his knees, he gave it back to the mother, and retired. From that time the affliction ceased; the child became strong, and after the lapse of eight years, the grateful mother assured the relater of this incident that it had never since had a single fit. The same gentleman adds, from his personal knowledge, that the young person for whom this deliverance was wrought out, is now in the bloom of perfect health; and he intimates that this was only one of many cases in which similarly extraordinary effects resulted from Mr. Smith’s prayers.”—*Memoirs of John Smith, p. 180.*

The following account of Mr. Smith's visiting an afflicted family, is from a book published for the Methodist Episcopal Church, at the Conference Office, 14 Crosby Street, N. Y.:—

“Upon one occasion of Mr. Smith's visiting them, he was invited upstairs to see the mother, who was very ill. He found her surrounded by her weeping family, and suffering under pain so severe that they apprehended her speedy death, unless it were mitigated. After making a few observations, he kneeled down, and brought the case before the Lord. The answer was immediate. The pain entirely left her, and with the return of bodily ease came an extraordinary blessing upon her spirit.”

The “Journal” of Mrs. Hester Ann Rogers, June 29, 1782, says:—

“This day the Lord instantaneously removed a rapid mortification in my dear mother's limb, in answer to prayer. The doctor having given his opinion that in a few hours it would be fatal, I flew to my almighty Refuge, and felt I had power with God through faith in that promise, ‘The prayer of faith shall save the sick.’ And when in half an hour I looked again at the wound, all the bad symptoms were gone; and the same doctor, standing astonished, said no danger now appeared. I could not forbear weeping aloud for joy and gratitude praising the God of my life.”

“June 10, 1794.—I had a peculiar season in wrestling prayer with my God this night, on account of my dear little Mary. The great weakness of her limbs for three months past, and her seeming total inability to walk, had caused much pain to my dear husband as well as myself. It appears to me I had used every possible means in vain. But this night I had power to cry unto my God, and tell him, ‘Thou art the same yesterday, to-day, and forever: thou art my God! Thou hast said, Call upon me in the day of trouble, and I will hear thee. Thou hast healed cripples, made the lame to walk, yea, raised even the dead, in answer to praying faith! Lord, hear me now; stoop to my request; let the child's feet and ankle

bones receive strength; give power to walk, and let me soon know thou hast heard my prayer; and I had power to believe it should be done; and my soul was filled with the divine presence.

"*Thursday, the 12th.* — I already see an answer to my prayer in the child. She is greatly strengthened in her limbs. How good, how faithful, how condescending is the Lord! We may — I may, like Abraham, like Moses, like Elijah, ask and obtain." — *Journal*, pp. 116, 119.

Mr. Thomas Ryder, local preacher of Thorngumbald, says: —

"In the year 1805, our daughter Abigail was so very ill of the whooping cough, that at times she appeared to lose her breath, and my wife often thought she was dead. Mr. Bramwell was in the Hull Circuit; and when in that part of Holderness where we then lived, he slept in our house. At one of the visits we told him how violently our little girl was afflicted. He asked several questions concerning her, and then said, 'Let us pray.' We knelt down, and the man of God prayed with peculiar fervor, and apparently in strong faith, that the Lord would bless the child, and speedily restore her. The Almighty, whose eyes are over the righteous, and whose ears are open to their prayers, heard and answered the prayer of his servant. Our daughter began to recover from that hour, and never afterward had a severe attack."

Mr. William Carvosso, who was for sixty years a class leader in the Wesleyan Methodist connection, gives an account of the healing of a sick woman as follows: —

"The next morning a friend asked me to visit a woman who was sick, and offered to accompany me. When we arrived at the house, we were informed she was very ill. I went upstairs, and found her, to all appearances, on the borders of eternity. Finding that she had for three years been a member of the society, and knew nothing of salvation by the remission of her sins, I felt no little concern for the salvation of her soul. . . . I explained to her the plan of salvation. . . .

‘And now,’ said I, ‘it is a duty which God requires of you to believe in Jesus Christ, and in the truth of his promises.’ While I was thus speaking to her, she was seized in a strange manner; and it appeared to me, and those present, that she was dying. But in a moment or two she lifted up her hands and eyes to heaven, and cried out, ‘Glory be to God, I am healed; I am healed!’ And for some considerable time she kept on repeating, ‘The Lord has healed me, body and soul.’

“The news of this was soon conveyed to her neighbors, who rushed into the chamber in such crowds that I was afraid the beams would give way. But she continued saying, ‘The Lord has healed my body and my soul.’ We then kneeled down to praise the Lord for what he had done; and while engaged in prayer, two of those who came in were awakened, and began to cry for mercy. With these distressed souls I was occupied four hours before I could leave the place. The next day, Mr. Sibly, from Truro, came there to preach, and dined with us at the friend’s house where I lodged; when the friend who had been with me the preceding day related the circumstances to him. Having expressed a desire to see the woman, I went with him to the house; and to our very great astonishment, we found her downstairs, sitting by the fire. I visited her several times after this, and found her not only happy in God, but confirmed in her restoration to health. I have seen many of the mighty works of the Lord, both in convincing and converting sinners, but never before saw the body healed as well as the soul.”—*Memoir of Carvosso*, pp. 73–75.

The author of “Bank of Faith” relates the following:—

“At last I asked the doctor if he thought there was any hope of her life. He answered, No; he would not flatter me; she would surely die. This distressed me beyond measure; and as he told me he could do no more for her, I left my lodging room, went to my garden in the evening and in my little tool house wrestled hard with God in prayer for the life of the child. . . . I went home satisfied that God had heard me, and in three days the child was as well as she is now, and ate as heartily, only her flesh was not perfectly restored. This effectually convinced me that all things are possible with God.”—*Pages 28, 29.*

The Baltimore *Patriot* says:—

“A lady residing in the western part of the city, formerly a communicant of the Episcopal Church, having lately been converted to the Baptist faith under the ministration of the Rev. Dr. Williams, of the First Baptist church of this city, was on Sunday evening immersed in the presence of a large congregation. This lady had been afflicted for a number of years with the rheumatism, so much so that she was unable to walk without assistance. After her immersion she ‘came up out of the water’ relieved of her affliction, and was enabled to proceed to her home without the help she formerly required. This wonderful cure was made the subject of some very feeling remarks by the pastor of the church, who attributed it to the agency of the divine Spirit.”

The *Christian Age*, of May 26, 1857, from which the above is taken, affirms that such cases are not unusual.

Mr. Bramwell’s biographer writes:—

“I was once attacked by a violent pleuritic fever, when all around me despaired of my life. Many of our kind friends visited me in my affliction, and almost unceasing supplication was offered up to God for my recovery. But all prayers appeared to be without effect till Mr. Bramwell came home out of the circuit. He immediately came to see me, and on entering the room, was quite astonished at beholding such a woeful change in my appearance. He thought I had all the marks of a speedy dissolution upon me; and giving me a look of the greatest sympathy he raised my head a little higher by means of a pillow. He then went to the foot of the bed, and began to pray to God in my behalf. His faith seemed to gain ground as he proceeded. He continued his intercessions with the greatest fervency; and in agony asked, in submission to the will of God, that I might be restored. The Lord heard and answered his servant’s prayers; for I immediately experienced such a sweet tranquillity and melting of soul as I am unable to describe. From that moment my recovery commenced, and I was soon strong enough to resume my ordinary occupations.”—*Memoir*, p. 163.

Wesley gives the following relation:—

“*April 6th, 1756.*—One was informing me of an eminent instance of the power of faith. ‘Many years ago,’ said she, ‘I fell and sprained my ankle so that I never expected it would be quite well. Seven years since, last September, I was coming home from the preaching in a very dark night, and stumbling over a piece of wood, fell with the whole weight of my body upon my lame foot. I thought, “O Lord, I shall not be able to hear thy Word again for many weeks.” Immediately a voice went through my heart, “Name the name of Christ, and thou shalt stand.” I leaped up and stretched out my foot and said, Lord Jesus Christ, I name thy name, let me stand. And my pain ceased and I stood up and my foot was as strong as ever.’”—*Wesley’s Works, Vol. III, p. 234.*

We extract the following remarkable answer to prayer from a private letter to Rev. H. Belden:—

“Let me tell you of a glorious testimony that a sister gave for Jesus in our thanksgiving meeting to-day. We have long known her as a rheumatic. She has suffered with this disease for upward of thirty years, never walking without a cane, and much of the time with two crutches, never knowing during all that time what it was to be free from pain, and much of the time a cloud of spiritual darkness enshrouded her mind.

“One day in early autumn a sister who knows how to prevail with God went to see and pray with her; and while praying together, she was led by the Spirit to ask God for the immediate healing of her body, which was done instantly, and ever since she has been walking about our streets as a girl, and notwithstanding the cold, damp weather of the fall of the year, she has not felt any rheumatic pains since; and better than all else, she has, by faith in the blood of the Lamb, come into the glorious liberty of the sons of God.

“All this blessed testimony she gave in a large union meeting of both churches, held in the assembly rooms of the Second church, and none could doubt her word, for she has been well known in Oberlin for a number of years. Many knew her well when she walked with her crutches, and now

they see her every whit whole. 'Glory to God.'—*Guide to Holiness.*

The following account is given by the Rev. Lorimer Feson, missionary in the Fiji Islands:—

"There was a man belonging to the island of Vuanggava, who, alone among all his tribe, had embraced Christianity. One of his heathen kinsfolk lay grievously sick. In vain had he made valuable offerings to the gods. Though, through their priest, they promised great things, yet they did nothing for him, and he grew worse and worse. One day his Christian kinsman, while reading the Bible, came across these words in the epistle of James, 'The prayer of faith shall save the sick;' and straightway he ran to his friend's house to tell him the good news, that the Christians' God promised healing in answer to prayer. Then having asked and gained permission, he knelt down and began to pray; nor had he uttered many words when the sick man started up into a sitting posture, crying out with a loud voice, '*Au sa mbula!*' (I live.) 'Bring hither a *sulu*,' he cried to his wife. '*Au sa lotu, koi au* [I am a Christian, I]. Put one on yourself, also, and clothe the children, too. This day are we all Christians.'

"Now this *sulu*, or waistcoat, is the outward and visible sign which distinguishes the *lotu* folk from their heathen neighbors; and therefore this was just the man's way of saying, 'As for me and my house, we will serve the Lord.'

"I am well aware that a tale such as this will be received by many with a shrug of unbelief, or a shout of derisive laughter, or perhaps a smile of contemptuous pity; but I am in no wise ashamed of that. I fully believe this man's sudden recovery to have been owing to his kinsman's prayer. At all events, I know the tale to be true. The facts are as I have stated them. Let whoso will, find another explanation of them."—*British Bible Society's Report*, No. 68, p. 269.

The following extract shows that at least one bishop of the Church of England believed in miracles in his time, and also that such faith was general in his day—the seventh century:—

"A poor woman of the parish had a sadly afflicted son. When about a year old, having previously had his health very well, and all his teeth, 'he was,' his mother tells us, 'taken with fits, both inward and outward, which were so violent that he lost the use of his legs,' and his teeth fell out. He crawled on his back for five years. At the age of six he was baptized by Ken. About a week and odd days after, sitting at the door in his chair, one of his playmates called him Tattie. The child (which never spoke before) answered, 'My name is not Tattie, my name is Matthew; Dr. Ken has baptized me. About a fortnight after, sitting at the door in a chair, he started up and went among his playfellows without being bid, and without leading; and that very day month following his baptism, he went in my hand to the church in which he was baptized (which is near a quarter of a mile from my then dwelling), and answered several questions of the church catechism. The mother's letter, signed Sarah Cante, is among the Baker MSS. in the British Museum Library.

"The cure seems to have been permanent as well as speedy. It is not more remarkable than many recorded in medical history, but it doubtless produced a great effect among a humble population, in an age of little information. Dr. Ken himself was among the credulous. He is said to have spoken of the occurrence thirteen years after as 'a great miracle.' The remark was in accordance with the spirit of the age. Almost every leading man of the day would have expressed the same opinion, and could be proved to have done so in many a similar case."—*Life of Bishop Ken, Bishop of Bath and Wells*, p. 49.

Wesley relates the following:—

"In returning to Canterbury, I called upon Mr. Kingsford, a man of substance as well as piety. He informed me, 'Seven years ago I so entirely lost the use of my ankles and knees that I could no more stand than a newborn child. . . . I could not move from place to place, but on crutches. All the advice I had, profited me nothing. In this state I continued about six years. Last year I went on business to London, then to Bristol and Bath. At Bath I sent for a physician; but

before he came, as I sat reading the Bible, I thought, Asa sought the physicians, and not to God; but God can do more for me than a physician. Soon after I heard a noise in the street; and rising up, found I could stand. Being much surprised, I walked several times about the room, then walked into the square, and afterward on the Bristol road: and from that time I have been perfectly well, having as full a use of all my limbs as I had seven years ago." — *Wesley's Journal*, Vol. IV, p. 632.

A more recent case of healing, and one full as remarkable as any that have been related, was that of Mrs. S. M. I. Henry, for many years the National Evangelist for the W. C. T. U. Her trouble was an organic disease of the heart, and her healing occurred in April, 1897. The following account is abstracted from her own story as told in a little pamphlet, "The Way, the Truth, the Life:" —

In February, 1895, while on her way to conduct a meeting at the Temple, Chicago, she was stricken down with heart failure, and had to be carried home. Her physician pronounced the disease "mitral insufficiency with regurgitation." The heart was greatly enlarged, and there were general dropsical indications.

For more than two years she continued in about the same condition, being kept alive on stimulants, and with a prospect of lifelong invalidism.

In this condition she was brought to the Battle Creek Sanitarium, where she could receive every help possible from mortal man, and as the event proved, a more than mortal power was there to thwart disease and set her free. The stimulants were immediately dropped, and for a little time she grew weaker; but gradually the new and natural remedies used at his institution began to take effect, and her general health improved.

At this time the seventh-day Sabbath and other Bible

truths came to her attention most forcibly, and in accepting the "new light," as she called it, she received physical blessing as well.

Yet she was confined to her wheel-chair for life, as she supposed. Her left side was weak from a partial paralysis which occurred in 1895. A peculiar sensation, like a sudden leap, or jerk, of the heart constantly held in check all efforts at exercise or talking, beyond a certain narrow limit. There was a constant murmur at the apex of the heart, and when lying down, she could distinctly hear it, unless lying entirely on the right side.

Under these circumstances a young lady in the Sanitarium asked Mrs. Henry to join with others in prayer for her recovery, as her case had been pronounced incurable. Mrs. Henry says:—

"The thought flashed into my mind, How inconsistent! but immediately I repelled it, saying to myself, It is not inconsistent; I am doing the best that I can do, and that is always consistent. So I promised, and at the appointed time was taken to the chapel.

"Several of the physicians and the elders of the church, with another patient besides my young friend and myself, were present. The scripture was read, the instructions given by James for the healing of the sick were observed, and prayer offered. I did not feel like voicing a prayer; my heart was almost too heavy. After several had prayed, I bethought me of my promise, and at once began to pray for my young friend. Almost immediately the suggestion was forced into my mind that it was my privilege to *pray for myself*.

"In all the prayers I had not been mentioned. I was not there to be prayed for. I was there as one of the helpers. I realized how peculiar was my position,—neither a subject of prayer, nor apparently in a condition which made it seem consistent that I should pray for others. But I had been assured that it was my privilege to pray for myself. What should I pray for? I had given up asking to be healed.

However, I began, but instead of prayer, it was only earnest questioning of the Lord. Could it be possible? Was it according to his Word, or was it presumption for me to think of being healed? This was my burden.

"As soon as I began my questioning, the others began earnestly to plead my case before the Lord. My questioning became desperate in its earnestness. I supposed I had given it up forever; but now all my soul was aroused to know if deliverance was possible for me; and at last the answer came clear and positive that it was God's will that I should be made well, that he intended to heal me, but that it must be done *then and there, if ever*. I must step out on this assurance, regardless of anything that had been said to me, or that anyone might think concerning my attempt.

"Dr. Kress was kneeling at my side. I remembered her anxiety, and reaching over, I took hold of her hand, and said, 'Dr. Kress, will you release me? will you give me up? will you let me go?' She returned my clasp with a strong pressure, and, after a moment, answered, 'I will; I will.' I immediately felt that I was cut loose. I can describe it in no other way. A tide of strength rushed in upon me. I knew that the work was done. I think that every person in the room recognized that the Spirit of healing had come upon me. I leaped from my chair, saying, 'Dr. Kress, I will never go back into that chair again,' and started to walk from the chapel.

"I do not remember the incidents of that walk to my room. I know that Dr. Kress accompanied me, and that I felt strong and free, with a peculiar sense of vigor. I have been told that I walked with a strong, elastic step, like that of a young woman.

"After a while I found myself in my room alone, preparing to retire, facing this startling suggestion, 'What if, when you lie down to go to sleep, you shall hear that same old saw going?' (The murmur at the apex of the heart had sounded like a small saw going through a board.) I was appalled. For an instant it seemed that the foundations were being removed. If I could not believe the testimony I had had of the power of God, I could believe nothing. I had had many blessed experiences of God, but nothing that had ever touched my

life had brought the same realization of his presence as had this, which had lifted me bodily out of the very weakness of death; and O, if it should not be real and true! It was, however, but an instant before I recognized this as temptation, and its source. Quickly I answered aloud: 'I know you! My Heavenly Father would never have made that suggestion to me. It does not make any difference if I do hear it. I know what has happened. You could make me believe that I heard that sound whether I did or not, if I should give you a chance: but I will not give you a chance. I will not lie in any position where I can hear my heart beat.'

"So as I lay down in bed, I turned entirely on to the right side. After a while, however, as I became drowsy, I naturally turned into the usual position for sleeping, but, suddenly aroused, I found myself wide-awake and listening for that 'old saw.' Not a murmur! my heart was beating as steadily and strongly as it had ever done in my life. I placed my hand against it, lying over on to the hand and counting the beats.

"There had been heretofore, upon lying down, turning over, or making any muscular effort, after the first tumult of beats which could not be counted, a gradual settling down to the three beats, and skip of the fourth with a heavy, trembling throb or jerk. I had had a peculiar interest in watching this phenomenon. It had come to be a sort of gauge of the various degrees of fatigue with which I closed the day. But now there was no tumult, no quivering, no skipping, no murmur; all was quiet, natural, steady, and strong.

"I leave you to imagine my joy, and the sense of triumph over my enemy; also the next morning's awakening; strength instead of the strange weakness which I had known so long, was surely mine at last by the direct grace of God. It was true that he had 'borne our sicknesses,' that he 'healeth our diseases.'

"My first waking thought was that I had had a terrible dream. My surroundings, however, soon dissipated the dream theory. And yet so strong was this feeling within me, and so perfect the vigor with which I arose and began to move about my room, that when I looked into the glass and saw the evidences of age in my face, I was startled. I should not

have been so much surprised to have discovered my likeness as I had been thirty years ago, looking at me from the mirror. I certainly *looked* forty years older than I *felt* that morning.

"I surprised the girls in the bathroom by appearing on foot for my early morning treatment; and my nurse, when she came at seven, by being dressed, even to my hair. The weak left arm and side were as strong as the other. I was altogether new.

"I walked down the stairway to the parlor, being stopped by a great many people who marveled to see me on my feet. I had countless questions to answer, and received wondering, timid congratulations from all sides. Soon after I had seated myself in my usual place, a lady arose, crossed the room to me, and said, 'Why, Mrs. Henry, you are not in your chair! and how you look!' 'How do I look?' I asked. 'You look like the morning star!' I could not describe the thrill which went through me at this from her, but I answered as calmly as I could, 'I feel like the Morning Star; at least I am related to Him.'

"It had been decided by the chaplain and myself that it was best for me to intercept flying and sensational rumors by making a statement of what had happened, giving the plain truth at this hour of worship. Accordingly, I told the story, all my sensations being of strength and vigor instead of any nervous hints of weakness. I could scarcely believe that I had ever been ill; I still seemed to have just awakened from a dream.

"When I returned from breakfast to my room, having walked in and out, up and down, like any well woman, I was exceedingly tired, not with the old sense of exhaustion, but with a natural weariness, such as I had not known in years. I threw myself down on the couch to rest. Almost immediately that feeling of natural weariness began to change into the old form of exhaustion, and accompanying it was a severe pain in the cardiac region, which grew rapidly intense. I could not account for it, and was for an instant staggered; then I remembered my enemy, and springing up, I said, 'This is the work of Satan, and I will not tolerate it.' I have always believed in a personal devil, and knew that he had been following me all through this experience, and understood

this as one more effort to throw me into confusion, and cause me to lose confidence in God. So I said, 'This is altogether unnecessary. If this is going to be practiced on me, I will go to work;' and I began moving about, picking up things in my room. The pain continued and increased, while the sense of exhaustion became so great that it seemed I would be obliged to surrender; but I persisted. Meanwhile I had many callers. With each one I was obliged to go over the experience. I ignored the pain and present sense of illness. Every time I related the story, and came to the point where I could have made some complaint of present weakness, I was strongly tempted to do so, but resisted, ignoring it entirely, and each time felt that I had attained a victory, and gained in strength.

"Among those who came in was the nurse who had charge of the strength-test room. She had large lung capacity for her size. She had given me treatments in my room, and understood the extreme weakness through my chest, and shortness of breath. She was intensely interested in the report which had reached her, and had come in to congratulate me. I said to her, 'I am very sure that I can inflate my lungs and hold my breath as long as you can.' She laughed and replied, 'I should like to try it with you.' Accordingly, we began the test, and my lung capacity seemed unlimited. It had been so long since I had expanded my chest that now it seemed bottomless; and after she was obliged to gasp and catch her breath, I still held on with perfect control. The effort had no visible effect upon the heart, although the pain still continued.

"I do not know how long I was under the lash of that pain. It was long enough to put me to a very grim test; but not for an instant did I yield. I can see how, if I had, I should have lost all. I kept busy, going here and there wherever I had occasion to go, walking quickly and ignoring the pain; and after a while I found myself free. I had conquered in the name of Him who had assured victory, and have since had no return of that persecution. It probably lasted four or five hours.

"On the next Sabbath morning I spoke in the Tabernacle, which is capable of containing an audience of from twenty-

five hundred to three thousand people. The house was well filled. I stood and spoke for nearly an hour, with perfect freedom as to thought and strength. And from that day to this I have been doing the work which would naturally be expected of me when well and vigorous, going up- and down-stairs as easily as a young woman, scarcely ever using the elevator, unless I am to go above the second floor. I do not, of course, presume upon my strength. Although I do not feel a day over twenty, I remember that I am nearly sixty; and while I am able to do the work suitable for my age, I am sure that I should not be sustained in an attempt to go beyond what is reasonable. I still maintain care as to my diet,—the same kind of care which I believe anyone who recognizes the human body as the temple of the Holy Ghost, should preserve. I intend to eat and drink only those things which the Lord Jesus Christ would eat and drink if he were in my place, and to live in all respects the life that the Spirit of God would naturally live in his own temple, which I believe I am, and which forms the foundation of the health and treatment principles of this great Sanitarium.

“I have attended four camp meetings this summer, doing my share of the work at each. One Sunday afternoon I made at least five thousand people hear me without any difficulty. All sense of burden and anxiety has been entirely removed from me. I see the condition of a lost world more vividly than I have ever seen it before; but I also realize as never before the wonderful plan which the love of God has devised for its rescue, and understand better what it means to ‘work together with God,’ and so be free of burden. He who could do what he has done for me, does not need that I should lie awake nights to see if he is going to do what he ought to do for the rest of the world. God himself is anxious and vigilant in prosecuting the work of salvation, and anxiety and burden on the part of his human fellow-laborers can not but be a hindrance instead of a help. A burdened heart is necessarily a weak one. With this understanding, and the new lease of strength, and the new light of faith, and the new understanding of God’s Word, I am going forward in the share of work which falls to my lot.”

In the summer of 1899, Mrs. Henry made a tour of nine thousand miles in the United States, speaking many times at different places en route. Her strength never failed her, and when she reached home, she remarked, "I should not hesitate to start to-morrow on another nine-thousand mile jaunt if the call to do so were clear and definite enough to warrant the undertaking."

The following case of healing occurred in Walla Walla, Wash., May 19, 1898. The writer says:—

"I had poor health for several years, and besides many other complaints, had chronic bronchial trouble. Last winter I was advised to go to Colorado, and was told by good medical authority that I was rapidly going into consumption. My lungs have been gradually growing worse. One week ago I had my lungs examined again by one of our physicians who came here to attend the camp meeting. He said I had consumption, and was in a critical condition.

"I had been preparing for some time for the baptism of the Holy Spirit. I had also decided to seek the Lord for healing. I called the elders of the church together for prayer and the anointing with oil as commanded in James 3:14. On May 19, at 6 P. M., I met with three elders in the ministers' tent for that purpose. I knelt down by a chair in the center of the tent and the elders knelt around me. Everything was calm and quiet. In the adjoining tent was a sister of one of the elders with a number of others whom I had requested to meet there in prayer for me. While the first prayer was being offered, a deeper breath of air came gently into my lungs, then another, and another, each still deeper and more rapid, until my lungs were filled to the lowest extremity. At that moment the Holy Spirit was suddenly poured out upon me. It filled every fiber of my being, and threw me prostrate on the floor. I at once began to shout, 'He's done it! he's done it! O, he's done it!' The Lord filled my mouth full of praises, and caused me by his Spirit to continue shouting.

"The Lord had full control of every fiber of my being, and besides this, worked with each organ of my body sepa-

rately. The power, as near as I can describe it, was similar to electricity. The expectoration was at once lifted from my lungs. This was remarkable to me, inasmuch as I was not in the habit of expectorating at all, although the physician said the substance was there.

"The power was then manifested in my throat. The glands in my throat had been swollen for months. The muscles were drawn and worked as if under the influence of a powerful electric battery.

"The Spirit then took possession of my lips and tongue, drawing them in all sorts of shapes. This was continued for some time. Then the nose and muscles of the face and head were moved, and drawn into shapes that I could not possibly cause them to assume myself. I had been having trouble with my eyes for several years and wore glasses, but had left them in my tent that evening. While the Lord worked with my throat and face, I said, 'Remember my eyes, too, Lord. Heal my eyes, too.' In a short time he worked the eyeballs, muscles and eyelids in a remarkable manner. Occasionally my head would be quickly shaken by the power, and many times my arms, hands, and fingers were put in various positions with no effort of my own. My limbs and feet also were dealt with in a similar way. Occasionally a sudden shock would go through my entire being.

"The Lord would not allow me to be taken up from the floor until he was ready, though an attempt was made to remove me before. After about one hour and thirty minutes I was lifted upon the couch.

"I then asked to have my dress loosened at the waist, as the Lord wanted to work with my stomach. A sister was immediately called in; she loosened my dress, and remained with me the rest of the evening. My stomach was drawn and worked in a remarkable degree. This working of the Spirit could be plainly heard by those present.

"I then without thought of my own, suddenly seized my gold watch, which had been presented to me by my sister more than five years before, snatched it off, and when the cord which held it was caught in my clothing, I threw it from me as if it had been a serpent.

"I then fell back upon the lounge, and the Lord conversed with me for some time. I could feel his presence very near, but could not see his form. I asked him silently many things, and he answered me each time.

"The Spirit now took my hands, drew my fingers quickly over each eye, and motioned away; the same act was quickly repeated. This meant for me to put away my glasses. I asked the Lord some little time after this if I was to wear my glasses any more, and he answered me in the same way that he had told me before.

"While I was still lying on the couch, the Lord suddenly took my hands without a thought of my own, and, like a flash, snatched my side combs out of my crimped bangs, and threw them quickly across the tent. I then combed my hair back with my fingers, shook my head, raised up my arms, shook my fist at the bangs, and motioned for them to be put away. All this time there was a dark frown on my face.

"The Lord impressed me that I was to go and work for him. I told him that I would. He gave a view of various countries. Those which I remember most distinctly were Africa,¹ South America, and Mexico. The Lord brought those places to my view, one at a time, with the question, 'Will you go there?' each time causing me to say, 'Yes, Lord.' He caused me to cry out repeatedly, 'Anywhere! anywhere! everywhere!' I told him I would serve him if he would give me the grace to do it. I then asked for wisdom, and was promised it. I was caused to cry out, 'I want the power! I must have the power! I will have the power! I have the power!'

"I was under the power of the Spirit about four hours, and was shouting praises and calling upon the Lord almost constantly. Before I left the tent to retire, the elders returned, and we knelt in prayer of praise and thanksgiving to God, the King of kings and Lord of lords. All power is given unto him in heaven and in earth. Glory, praise, and honor to him forevermore."

¹ This sister is now laboring as a missionary in South Africa.

IX.

DISCERNING SPIRITS.

THERE is but little under this head that we can feel is worthy of confidence. So many fanatics have made pretensions in this direction, that it is with some reluctance that we give the following, even from so humble and devoted a man as Mr. Bramwell, whose piety is not questioned by any who have read his "Memoir." His biographer says:—

"Mr. Bramwell was by no means of a censorious disposition; yet he had the gift of discerning the spirits and dispositions of men in a remarkable manner. I have frequently known him to detect impostors who have stepped forth to exercise in various meetings.

"On one occasion, when he was desired to visit a dying man, I went with him. We beheld the wretched object without a shirt to his back. The few rags which hung on him scarcely covered his body. His habitation was a damp, miserable cellar, and a woman was attending him who was represented to be his wife. For some time after our entrance into this dwelling, Mr. Bramwell remained silent; at length he exclaimed, 'All is not right here! I am clear there is something amiss in this place!' Then turning to the woman, he said, 'This man is not your husband. You never were married to him; but for several years you have been living together in sin and wickedness!' His word went with power to their hearts; they both wept exceedingly, acknowledged the charge to be true, and began to entreat the Lord to have mercy upon them."—*Memoir*, p. 155.

Again the same writer says:—

"One night as I was preaching at Bristol, a man who was a stranger to all present, either in pretense or reality fell

ill, and had to be taken out of the chapel. The account which he afterward gave of himself was that he came out of Lancashire (from Leigh or its vicinity), was in search of work, had had nothing to eat for three or four days, etc. One of our friends took him home, and gave him a night's lodging. The next morning two of the friends came to me, and expressed a desire to beg something for the relief of the poor man. I immediately headed the subscription-list with the small sum which I considered it my duty to give; and they went round the village to obtain what they could from others.

"In the meantime Mr. Bramwell came home out of the circuit. I related the whole affair to him. He wished greatly to see the man himself; and I went with him to the house where the man had lodged during the preceding night. We found him within; for he was waiting to receive the money which the friends were collecting for him before he took his departure. The man very pathetically related his tale of woe to Mr. Bramwell. The account appeared to me to be quite rational, accurate, and ingenious; it pierced to the bottom of my heart. While the man was rehearsing his troubles, Mr. Bramwell had his eyes closed, and frequently groaned in spirit. At length he lifted up his head, and looked at the man with an eye that seemed to pierce him through, and said, 'Tell me! is there not a bastard child in all this?' The man appeared to be thunderstruck; he began to tremble, faltered in his speech, and at length confessed that he had left home to avoid the payment to an illegitimate child, which the law exacted. Mr. Bramwell very faithfully warned him of his sin and danger, and advised him to go home, desist from his evil practices, and turn to God with purpose of heart. The man expressing some reluctance about returning home, Mr. Bramwell threatened to have him taken up as an impostor if he did not leave the town immediately. We watched him out of the town, and were glad that he had gone without the booty. Mr. B. afterward assured me that, to the best of his recollection, he had never seen the man before."

"One day," says Mr. Stone, "as he and I were going together to visit the sick, we passed a public house, out of which came a man just as we had got beyond the door. When we had proceeded a little farther, Mr. Bramwell groaned in

spirit, and said, 'The Lord have mercy on that man! Do you know who he is?' I replied, 'Yes sir! Do you?' 'No,' said he, 'but this I know, that he is a perfect infidel.' 'Dear Mr. Bramwell,' said I, 'do not say so.' He replied with increased emphasis, 'I am sure of it! He is a perfect infidel!' It is remarkable that this very man to my certain knowledge, was then, and for aught I know to the contrary, is still such a character for infidelity and profaneness as perhaps has not his equal in all Yorkshire, if in the United Kingdom." — *Memoir*, p. 84.

A good example of the power to discern spirits was this experience of the reformers in the time of Luther: D'Aubigné relates that on one occasion, when three men presented themselves in Wittenberg, claiming to be apostles and prophets, and appealed to Luther as authority, Melancthon drew back astonished and alarmed. "There are indeed extraordinary spirits in these men," he said, "but *what* spirits? Luther alone can decide. On the one hand, let us beware of quenching the Spirit of God, and on the other, of being led astray by the spirit of Satan."

Luther returned to Wittenberg to save his beloved church, and a conference between him and these false prophets took place. D'Aubigné says:—

"Stubner opened the proceedings, explaining in what manner he desired to regenerate the church and transform the world. Luther listened to him with great calmness. 'Nothing that you have advanced,' replied he at last gravely, 'is based upon Holy Scripture. It is all a mere fable.' At these words Cellarius could contain himself no longer; he raised his voice, gesticulated like a madman, stamped, and struck the table with his fist, and exclaimed in a passion that it was an insult to speak thus to a man of God. Upon this Luther observed, 'St. Paul declares that the proofs of his apostleship were made known by miracles: prove yours in like manner.' 'We will do so,' answered the prophets. 'The God whom I worship,' said Luther, 'will know how to bridle your gods.'

“Stubner, who had preserved his tranquillity, then fixed his eyes on the reformer, and said to him with an air of inspiration, ‘Martin Luther, I will declare what is now passing in thy soul. . . . Thou art beginning to believe that my doctrine is true.’ Luther, after a brief pause, exclaimed, ‘God chastise thee, Satan.’ At these words all the prophets were as if distracted. ‘The spirit, the spirit!’ they cried. Luther, adopting that cool tone of contempt and cutting and homely language so familiar to him, said, ‘I slap your *spirit* on the snout.’ Their clamors now increased; Cellarius, in particular, distinguished himself by his violence. He foamed and trembled with anger. They could not hear one another in the room where they met in conference. At length the three prophets abandoned the field, and left Wittenberg the same day.”—*History of the Reformation, Vol. III, pp, 71, 95.*

X.

EXPELLING EVIL SPIRITS.

UNDER this head George Fox, the founder of the sect of Friend Quakers, relates the following:—

“Coming to Mansfield Woodhouse, there was a distracted woman under a doctor’s hand, with her hair loose about her ears. He was about to let her blood, she being first bound and many people about her, holding her by violence; but he could get no blood from her. I desired them to unbind her and let her alone, for they could not touch the spirit by which she was tormented. So they did unbind her, and I was moved to speak to her, and in the name of the Lord to bid her to be quiet and still; and she was so. The Lord’s power settled on her mind, and she mended. . . .

“Many great and wonderful things were wrought by the heavenly power in those days; for the Lord made bare his omnipotent arm, and manifested his power to the astonishment of many, by the healing virtue whereof many have been delivered from great infirmities, and the devils were made subject through his name; of which particular instances might be given, beyond what this unbelieving age is able to receive or bear.” — *Journal*, p. 26.

John Wesley says:—

“Soon after, I was sent for to one of those who was so strangely torn by the devil that I almost wondered her relations did not say, ‘Much religion hath made thee mad.’ We prayed God to bruise Satan under her feet. Immediately we had the petition we asked of him. She cried out vehemently, ‘He is gone! he is gone!’ and was filled with the spirit of love and of a sound mind.” — *Journal*, Vol. III, p. 158.

XI.

AWFUL JUDGMENTS FOR LYING.

AN instance of God's manifest judgments for the awful sin of lying, is related by Charles Buck, author of "Religious Anecdotes:" —

"The following awful account is related of a man whose name shall be concealed, in tenderness to surviving relatives. He waited upon a magistrate near Hitchin, in the county of Hertford, and informed him that he had been stopped by a young gentleman of Hitchin, who had knocked him down and searched his pockets; but not finding anything there, he suffered him to depart. The magistrate, astonished at this piece of intelligence, dispatched a messenger to the young gentleman, ordering him to appear immediately, and answer to the charge exhibited against him. The youth obeyed the summons, accompanied by his guardian and an intimate friend. Upon their arrival at the seat of justice, the accused and the accuser were confronted; when the magistrate hinted to the man he was fearful that he had made the charge with no other view than that of extorting money, and bade him take care how he proceeded, exhorting him, in the most earnest and pathetic manner, to beware of the dreadful train of circumstances attending perjury. The man insisted upon making oath of what he had advanced. The oath was accordingly administered, and the business fully investigated, when the innocence of the young gentleman was established, he having, by the most incontrovertible evidence, proved an *alibi*.

"The infamous wretch, finding his intention thus frustrated, returned home much chagrined, and meeting soon afterward with one of his neighbors, he declared he had not sworn to anything but the truth, calling God to witness the same in the most solemn manner, and wished, if it was not as he said, his jaws might be locked, and that his flesh might rot upon his bones; when, terrible to relate! his jaws were

instantly locked, and the use of the faculty he had so awfully perverted was denied him forever; and after lingering nearly a fortnight, he expired in the greatest agonies, his flesh literally rotting upon his bones."

Another incident is related by Mr. Buck:—

"One day there happened a tremendous storm of lightning and thunder, as archbishop Leighton was going from Glasgow to Dunblane. He was descried, when at a distance, by two men of bad character. They had not courage to rob him; but wishing to fall on some method of extorting money from him, one said, 'I will lie down by the wayside, as if I were dead, and you shall inform the archbishop that I was killed by the lightning and beg money of him to bury me.' When the archbishop arrived at the spot, the wicked wretch told him the fabricated story. He sympathized with the survivor; gave him money, and proceeded on his journey. But when the man returned to his companion, he found him really lifeless! Immediately he began to exclaim, 'Oh, sir, he is dead! Oh, sir, he is dead!' On this, the archbishop, discovering the fraud, left the man with this important reflection: 'It is a dangerous thing to trifle with the judgments of God.'"—*Religious Anecdotes*, pp. 237, 289.

Probably no more solemn instance has ever occurred of the evil consequences of the sin of lying than that which is recorded in the following inscription on the market cross of Devizes, in Wiltshire, England:—

"The mayor and corporation of Devizes avail themselves of the stability of this building to transmit to future times the record of an awful event, which occurred in this market-place in the year 1753, hoping, that such a record may serve as a salutary warning against the danger of impiously invoking the divine vengeance, or of calling on the holy name of God, to conceal the devices of falsehood and fraud. On Thursday, the 25th of January, 1753, Ruth Pierce, of Pottern, in this county, agreed with three other women to buy a sack

of wheat in the market, each one paying her due proportion toward the same. One of these women, in collecting the several quotas of money, discovered a deficiency, and demanded of Ruth Pierce the sum which was wanting to make good the amount. Ruth Pierce protested that she had paid her share, and said she wished she might drop down dead if she had not. She rashly repeated this awful wish, when, to the consternation of the surrounding multitude, she instantly fell down and expired, having the money concealed in her hand."

XII.

MIRACULOUS POWER IN PREACHING.

WHENEVER the preaching of the word has accomplished a good work, and souls have been genuinely converted, the Holy Spirit has attended it. The great Head of the church promised to be with his servants until the end. The comforter, the Holy Spirit, was promised, to guide into all truth. On the day of Pentecost, when the Spirit rested down upon the servants of God, they had such power that three thousand were converted. Afterward we hear Peter declaring, "The Holy Ghost fell upon them as upon us at the beginning." Of Barnabas it is said, "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Acts 11:24.

Speaking of the early Christian preachers, Mosheim, the celebrated church historian, says:—

"Their very language possessed an incredible energy, an amazing power of sending light into the understanding, and conviction into the heart."

Whitefield says:—

"After I had begun, the Spirit of the Lord gave me freedom, till at length it came down like a mighty rushing wind, and carried all before it."—*Quarterly Review for 1842*, p. 602.

Mr. Watson, in his "Life of Wesley," p. 83, says:—

"He [Wesley] unquestionably believed in special effusions of the influence of the Holy Spirit upon congregations and individuals, producing powerful emotions of mind, expressed in some instances by bodily affections."

At a camp meeting in Hebron, Conn., in 1809, great power was manifested. The following description is from the life of Bishop Hedding:—

“From the very commencement, there were signal indications of the divine presence and power. . . . On the fourth or fifth day, during the evening sermon, the power of the Holy Ghost fell on the congregation with overwhelming effect. The people began to fall on every side. Many who had come to the meeting out of mere idle curiosity, were stricken down to the ground, and cried aloud for mercy. Many of the Christian denomination, who were greatly prejudiced against the Methodists, and especially against such exercises, fell powerless to the earth, and afterward acknowledged the mighty hand of God. Quite a number of Methodists also, who had never witnessed such scenes, and were strongly opposed to them, fell along with the others. It was an awful hour of the manifestation of God’s power and grace. Within the space of a few minutes, it was ascertained that not less than five hundred lay prostrate by the power of the Holy Ghost. . . . The people were all amazed and confounded; the scoffer was silenced; the blasphemer turned pale, and trembled; the infidel stood aghast. The universal voice of all was, ‘Truly, this is the mighty power of God; let us adore and tremble before him.’”—*Life and Times of Hedding*, pp. 185, 186.

Mr. Flemming, in his “Fulfilling of Scripture,” relates the following interesting account of a meeting in Scotland:—

“In no individual instance, probably, was the power of the Spirit more signally displayed than at the kirk of Shotts, on Monday, the first of June, 1630. . . . Toward the close of the sermon, the audience, and even the preacher himself, were affected with a deep, unusual awe, melting their hearts and subduing their minds, stripping off inveterate prejudices, awaking the impenitent, producing conviction in the hardened, bowing down the stubborn, and imparting to many an enlightened Christian a large increase of grace and spirituality.

‘It was known,’ says Flemming, ‘as I can speak on sure ground, that nearly five hundred had at that time a discernible change wrought on them, of whom most proved lively Christians afterward. It was the sowing of a seed through Clydesdale, so that many of the most eminent Christians of that country could date their conversion, or some remarkable confirmation of their case, from that day.’”—*Private Sketches*, by Heman Humphrey, D. D., pp. 31, 32.

Elder Barton W. Stone thus describes a powerful meeting at Caneridge, Ohio:—

“This memorable meeting came on Thursday or Friday before the third Lord’s day in August, 1801. The roads were literally crowded with wagons, carriages, horsemen, and footmen, moving to the solemn camp. The sight was affecting. It was judged by military men on the ground that there were between twenty and thirty thousand collected. Four or five preachers were frequently speaking at the same time, in different parts of the encampment, without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it, of one mind and of one soul, and the salvation of sinners seemed to be the great object of all. We all engaged in singing the same songs of praise, all united in prayer, all preached the same things—free salvation urged upon all by faith and repentance. A particular description of this meeting would fill a large volume, and then the half would not be told. The numbers converted will be known only in eternity. Many such things transpired there which were so much like miracles that if they were not, they had the same effects as miracles on infidels and unbelievers; for many of them by these were convinced that Jesus was the Christ, and bowed in submission to him.”—*Biography of Barton W. Stone*, p. 37.

Again Mr. Stone writes:—

“Since the beginning of the excitement, I had been employed day and night in preaching, singing, visiting, and praying with the distressed, till my lungs failed, and became

inflamed, attended with a violent cough and spitting of blood. It was believed to be a dangerous case, and might terminate in consumption. My strength failed, and I felt myself fast descending the tomb. Viewing this event near, and that I should soon cease from my labors, I had a great desire to attend a camp meeting at Paris, a few miles distant from Caneridge. My physician had strictly forbidden me to preach any more till my disease should be removed.

“ At this camp meeting the multitudes assembled in a shady grove near Paris, with their wagons and provisions. Here, for the first time, a Presbyterian preacher arose and opposed the work, and the doctrine by which the work among us had its existence and life. He labored hard to Calvinize the people, and to regulate them according to his standard of propriety. He wished them to decamp at night, and to repair to the town nearly a mile off, for worship, in a house that could not contain half the people. This could not be done without leaving their tents and all exposed. The consequence was, the meeting was divided, and the work greatly impeded. Infidels and formalists triumphed at this supposed victory, and extolled the preacher to the skies; but the hearts of the revivalists were filled with sorrow. Being in a feeble state, I went to the meeting in town. A preacher was put forward who had always been hostile to the work, and seldom mingled with us. He lengthily addressed the people in iceberg style; its influence was deathly. I felt a strong desire to pray as soon as he should close, and had so determined in my own mind. He at length closed, and I arose and said, ‘Let us pray.’ At that very moment, another preacher of the same cast with the former, rose in the pulpit to preach another sermon. I proceeded to pray, feeling a tender concern for the salvation of my fellow-creatures, and expecting shortly to appear before my Judge. The people became very much affected, and the house was filled with the cries of distress. Some of the preachers jumped out of the window back of the pulpit and left us. Forgetting my weakness, I pushed through the crowd from one to another in distress, pointed them the way of salvation, and administered to them the comforts of the gospel. My good physician was there, came to me in the crowd, and found me literally wet with sweat. He hurried

me to his house, and lectured me severely on the impropriety of my conduct. I immediately put on dry clothes, went to bed, slept comfortably, and rose next morning relieved from the disease which had baffled medicine and threatened my life. That night sweat was my cure, by the grace of God. I was soon able to renew my ministerial labors, and was joyful to see religion progressing. This happy state of things continued some time, and seemed to gather strength with days. My mind became unearthly, and was solely engaged in the work of the Lord. I had emancipated my slaves from a sense of right, choosing poverty with a good conscience, in preference to all the treasures of the world. This revival cut the bonds of many poor slaves, and this argument speaks volumes in favor of the work.¹ For of what avail is a religion of decency and order, without righteousness?"—*Biography of Barton W. Stone*, pp. 42-44.

¹ True, for God has said, "Let the oppressed go free," and that such shall "call, and the Lord shall answer," they shall "cry, and he shall say, Here I am." Isa. 58: 6, 9.

XIII.

MISCELLANEOUS INCIDENTS.

"IN all ages God has wrought through holy angels for the succor and deliverance of his people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men, in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travelers. They have, with their own hands, kindled the fires of the altar. They have opened prison doors, and set free the servants of the Lord. Clothed with the panoply of Heaven, they came to roll away the stone from the Saviour's tomb."—*Great Controversy*.

PRAYING FOR RAIN.

"In the summer of 1623, the people of Plymouth were visited with a severe and distressing drought. From about the middle of May to the middle of July, the rain was entirely withheld, the ground became exceeding dry, and the corn greatly parched and dried up; so that famine, with its attendant evils, seemed inevitable. In their extremity, they repaired to Him who had so often appeared for them in the dark hour of affliction. A day of fasting and prayer was appointed; they met and continued their fervent supplications for eight or nine hours, without cessation. During the former part of the day, the sky was cloudless, and the sun poured his clear and scorching rays upon the surrounding fields; but before night the heavens were overcast, and soon the rain fell in gentle, refreshing showers, which continued at intervals for fourteen days. The natives were struck with amazement at the sight, and could not but acknowledge that the blessing came in answer to prayer. One of them, named

Hobomack, exclaimed, 'Now I see that the Englishman's God is a good God; for he has heard you, and sent you rain, and that without storms and tempests, which we usually have with our rain, which breaks down our corn; but yours stands whole and good still; surely your God is a good God.'—*Early History of New England*, p. 41.

Mr. Fox, the well-known martyrologist, in treating of events in the second century, says:—

"About this time, several of the Northern nations having conspired against Rome, the emperor marched against them with 975,000 men. Having arrived within the country of Germany, they fell unconsciously into an ambuscade of the enemy where they were in imminent danger of being defeated, and, to add still more to their difficulty, they were almost entirely cut off from water. The emperor, in this emergency, commanded his soldiers to call upon their gods for aid, which was accordingly done, but to no purpose. He next called upon that division of his army which was composed of Christians, and commanded them to pray to their God, which was immediately complied with. They prostrated themselves before Heaven and implored relief, when suddenly a heavy shower descended, and the whole army was thus saved; and while it rained upon the Roman army, the hail descended in torrents upon their enemies, which induced a great portion of them to disperse, while many others came over to the Romans. Thus was a great victory gained, and the empire probably saved, through the interposition of Heaven. The emperor wrote immediately to the senate on the subject, in which he fully acknowledged the services of the Christians, and gave immediate orders for stopping the persecution against them."—*Fox's Book of Martyrs*, p. 26.

JOHN CRAIG SAVED FROM THE STAKE.

"Mr. John Craig, a distinguished minister, and colleague of Knox, having gone to reside in Bologne, in a convent of the Dominicans, found a copy of Calvin's 'Institutions,' which

God made the means of his conversion to the reformed faith. He was seized as a heretic soon after, and carried to Rome, where he was condemned to be burnt; but on the evening preceding the day of execution, the reigning pontiff died, and, according to custom, the doors of all prisons were thrown open. All others were released; but heretics, after being permitted to go outside the walls, were reconducted to their cells. That night, however, a tumult was excited, and Craig and his companions escaped. They had entered a small inn at some distance from Rome, when they were overtaken by a party of soldiers, sent to apprehend them. On entering the house, the captain looked Craig steadfastly in the face, and asked him if he remembered having once relieved a poor wounded soldier in the neighborhood of Bologna. Craig had forgotten it. 'But,' said the captain, 'I am the man; I shall requite your kindness. You are at liberty. Your companions I must take with me; but for your sake I shall treat them with all possible lenity.' He gave him all the money he had, and Craig escaped. But his money soon failed him; yet God, who feedeth the ravens, did not. Lying at the side of a wood, full of gloomy apprehensions, a dog came running up to him with a purse in his teeth. Suspecting some evil, he attempted to drive the animal away, but in vain. He at length look the purse, and found in it a sum of money which carried him to Vienna."—*Anecdotes of the Assembly's Shorter Catechism*, by John Whitcross, Edinburgh, p. 170.

CONVERSION OF JUSTIN MARTYR.

Justin Martyr was converted in the second century. He had known only the fashionable philosophy of the Stoics and Platonics. These failing to satisfy his mind about the existence of God, he sought retirement. He says:—

"As I was walking near the sea, I was met by an aged person of a venerable appearance, whom I beheld with much attention. We soon entered into conversation; and upon my professing a love for private meditation, the venerable old man hinted at the absurdity of mere speculation abstracted

from practice. This gave occasion to me to express my ardent desire of knowing God, and to expatiate on the praises of philosophy. The stranger by degrees endeavored to cure me of my ignorant admiration of Plato and Pythagoras. He pointed out the writings of the Hebrew prophets as much more ancient than any of those called philosophers; and he led me to some view of the nature and of the evidences of Christianity. He added, 'Above all things, pray that the gates of light may be opened to you; for they are not discernible, nor to be understood by any one, except God and his Christ enable a man to understand.' He said many other things to the same effect; he then directed me to follow his advice, and he left me. I saw him no more; but immediately a fire was kindled in my soul, and I had a strong affection for the prophets and for those men who are the friends of Christ. I weighed within myself the arguments of the aged stranger; and in the end I found the divine Scriptures to be the only sure philosophy,"—*Milner's Church History*, p. 67.

JOHN WESLEY DELIVERED FROM A MOB.

Speaking of his deliverance from an enraged mob, Wesley enumerates the circumstances that followed, which he thought were particularly remarkable:—

"1. That many endeavored to throw me down while we were going down hill on a slippery path to the town; as well judging, that if I were once on the ground, I should hardly rise any more. But I made no stumble at all, nor the least slip, till I was entirely out of their hands.

"2. That although many strove to lay hold on my collar or clothes, to pull me down, they could not fasten at all; only one got fast hold of the flap of my waistcoat, which was soon left in his hand; the other flap, in the pocket of which was a bank note, was torn but half off.

"3. That a lusty man just behind struck at me several times with a large oaken stick; with which if he had struck me once on the back part of my head, it would have saved him

further trouble. But every time the blow was turned aside, I know not how; for I could not move the right hand nor left.

"4. That another came rushing through the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, 'What soft hair he has!'

"5. That I stopped exactly at the mayor's door, as if I had known it (which the mob doubtless thought I did), and found him standing in the shop, which gave the first check to the madness of the people.

"6. That the very first men whose hearts were turned were the heroes of the town, the captains of the rabble on all occasions, one of them having been a prize fighter at the bear garden.

"By how gentle degrees does God prepare us for his will! Two years ago, a piece of brick grazed my shoulders. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two, one before we came into the town, and one after we were gone out; but both were as nothing; for though one man struck me on the breast with all his might, and the other on the mouth with such force that the blood gushed out immediately, I felt no more pain from either of the blows than if they had touched me with a straw."—*Wesley's Journal, Vol. III, pp. 297, 298.*

DR. ADAM CLARKE SAVED FROM SAVAGES.

The following is related by Dr. Clarke himself, in his Commentary on Luke 4:30:—

"A missionary who had been sent to a strange land to proclaim the gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people who had received impressions from the Word of God, assembled. He began his discourse, and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within shut to the

door; and the missionary and his flock betook themselves to prayer.

"The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time almost every tile was destroyed and the roof nearly uncovered, and before they quitted the premises scarcely left one square inch of glass in the five windows by which the house was enlightened. While this was going forward, a person came with a pistol to the window opposite to the place where the preacher stood (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him), presented it at him and snapped it, but it only flashed in the pan!

"As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect: 'These outrageous people seek not you, but me; if I continue in the house, they will soon tear it down, and we shall all be buried in the ruins; I will therefore, in the name of God, go out to them, and you will be safe.' He then went toward the door; the poor people got around him and entreated him not to venture out, as he might expect to be instantly massacred. He went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged; but he received no damage.

"The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward, and they divided to the right and to the left, leaving a passage of about four feet wide, for himself and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob. The narrator, who was present on the occasion, goes on to say:—

"This was one of the most affecting spectacles I ever witnessed; an infuriated mob, without any visible cause (for the preacher spoke not one word), became in a moment as calm as lambs. They seemed struck with amazement bordering on stupefaction; they stared and stood speechless; and

after they had fallen back to right and left to leave him a free passage, they were as motionless as statues. They assembled with the full purpose to destroy the man who came to show them the way of salvation; but he, passing through the midst of them, went his way. Was not the God of missionaries in this work?"

By reference to the "Life of Adam Clarke," it will be seen that the "missionary" referred to in the foregoing was no other than Clarke himself. From page 209 we take the following:—

"During the whole time of his [Clarke's] passing through the mob, there was a deathlike silence, nor was there any motion, but that which was necessary to give him a free passage. Either their eyes were holden that they could not know him, or they were so overawed by the power of God that they could not lift a hand or utter a word against him. The poor people, finding all was quiet, came out a little after, and passed away, not one of them being either hurt or molested. In a few minutes the mob seemed to awake as from a dream, and finding that their prey had been plucked out of their teeth, they knew not how, attacked the house afresh, broke every square of glass in the windows, and scarcely left a whole tile upon the roof. He afterward learned that the design of the mob was to put him in the sluice of an overshot water-wheel, by which he must necessarily have been crushed to pieces."

DELIVERANCE OF A SHIP'S CREW IN A STORM.

The following is an account of the wreck of the brig "Commerce," on the west coast of Africa, on the 9th of August, 1815. Captain Riley, the commander, from whose narrative this account is taken, was once a member of the Legislature of the State of Ohio. He has been also a member of the New York Historical Society. The remarkable de-

liverance related by him is no doubt worthy of the utmost confidence. He says:—

“We had got the small boat’s sails, consisting of a gib and mainsail, into the boat with a spar that would do for a mast, and the brig’s foremast staysail; the keg of water, a few pieces of salt pork, a live pig, weighing about twenty pounds, which had escaped to the shore when the vessel struck, and which had swum back to us again when we were driven from the shore; about four pounds of figs that had been soaking in the salt water ever since the brig was wrecked, which had been fished out of her cabin; this was all our stock of provisions. Everything being now ready, I endeavored to encourage the crew as well as I could; representing to them that it was better to be swallowed up together, than to suffer ourselves to be massacred by the ferocious savages, adding that the Almighty was able to save, even when the last ray of hope was vanishing; that we should never despair, but exert ourselves to the last extremity, and still hope for his merciful protection.

“As we surveyed the dangers that surrounded us, wave following wave, breaking with a dreadful crash just outside of us at every instant, our hearts failed us, and there appeared no possibility of getting safely beyond the breakers without a particular interference of Providence in our favor. The particular interference of Providence in any case I had always before doubted; but if there is a general there must be a particular providence. Everyone trembled with dreadful apprehensions, and each imagined that the moment he ventured past the vessel’s stern would be his last. I then said, ‘Let us pull off our hats, my companions and shipmates in distress.’ This was done in an instant, when lifting my eyes and soul toward heaven, I exclaimed, ‘Great Creator and Preserver of the universe, who now seest our distresses, we pray thee to spare our lives, and permit us to pass through this overwhelming surf to the open sea; but if we are doomed to perish, thy will be done; we commit our souls to thee, our God who gave them: and, O universal Father, protect and preserve our widows and children.’

“The wind, as if by divine command, at this very moment ceased to blow. We hauled the boat out; the dreadful surges that were nearly bursting upon us suddenly subsided, making a path for our boat, through which we rowed her out as smoothly as if she had been on a river in a calm, whilst on each side of us and but a few yards distant the surf continued to break twenty feet high, and with unabated fury. We had to row nearly a mile in this manner; all were fully convinced that we were saved by the interposition of divine Providence in this particular instance, and all joined in returning thanks to the Supreme Being for his mercy. As soon as we had reached the open sea, and had gained some distance from the wreck, we observed the surf rolling behind us with the same force as it had on each side of the boat.”—*Riley's Narrative*, pp. 33, 34.

The following remarks from the author's preface are worthy of a place here:—

“With respect to the extraordinary circumstances mentioned in the narrative of the sudden subsiding of the surf when we were about committing ourselves to the open sea, in our shattered boat, I am aware that it will be the subject of much comment and probably of some raillery.

“I was advised by a friend to suppress this fact, lest those who are not disposed to believe in the particular interposition of divine Providence should make use of it as an argument against the correctness of the other parts of my narrative. This probably would have been good policy in me as a mere author, for I am pretty sure that, previous to this signal mercy, I myself would have entertained a suspicion of the veracity of a writer who should have related what to me would have appeared such an improbable occurrence. Sentiments and feelings, however, of a different kind from any that mere worldly interest can excite, forbade me to suppress or deny what so clearly appeared to me and my companions at the time, as the immediate and merciful act of the Almighty at the awful moment when dismay, despair, and death were pressing close upon us, with all their accumulated horrors.

‘The waters of the sea had well-nigh covered us; the proud waves had well-nigh gone over our soul. Then we cried unto thee, O Lord, and thou didst deliver us out of our distresses; the windy storm ceased and turned into a calm.’”

STARVATION ESCAPED.

The following interesting account of a family's being saved from starvation in answer to prayer was published in the *Presbyterian*: —

“Many years ago, a devoted English clergyman was in a strange place, and became reduced to great straits. His money was all gone, and not a particle of food remained for his household. In the depth of his distress he cried mightily unto the Lord at the hour of morning prayer. When he arose, his little ones begged for bread, and as there was none to give them, all burst into tears. But a sleepless Eye had watched all his footsteps, and even while he was yet speaking, had sent a messenger to relieve his distress. The doorbell rang, and a man presented to the astonished wife a small parcel, saying that he was directed by a gentleman to leave it there, and that some provisions would arrive shortly.

“Very soon a countryman drove up with a load of provisions of almost every description. The paper was found to contain forty gold pieces. Such a profusion had never been known in the house of the poor minister before. It was with feelings almost of awe as well as boundless gratitude that this marvelous relief was regarded, so plainly was the hand of God to be seen in it. These timely gifts were continued at intervals until the day of his death, yet it was long before he could learn from whence they came. At length it was found to be a benevolent Christian merchant, who often observed the clergyman walking the streets with a grave, dejected air, and had been led to inquire privately into his circumstances. As a result he had sent them the gold by his clerk, and the provisions by his country servant, saying, ‘God forbid that any of Christ's ambassadors should be strangers, and we not visit them; or in distress, and we not assist them.’”

A NEGRO BOY'S PRAYER ANSWERED.

The following account of a deliverance in answer to the prayer of a pious colored boy, as received from the lips of one who was of the ship's crew at the time of the accident, was published in the *World's Crisis*:—

"About twenty-five years ago, the packet ship 'Sovereign,' Captain Griswold, of New York, with a large number of passengers and freight, was in the British Channel, on the lee shore, in a heavy gale. At that place, called the Bill of Portland, the land forms a curve, two points of land projecting into the sea. Between these the ship was drifting directly on shore, and escape seemed impossible. Only a change of wind could save them.

"It was near midnight. No one had retired, for none expected to see another rising of the sun. The captain thought that within an hour and a half all would be over.

"There was on board, as steward, a colored boy about eighteen years of age. He was a good Christian lad, then recently converted. When all were anxious for their fate, he went down into the coal-hod, under the forecastle, and there prayed. When he came up, he went to the mate, whose name was Williams, and said, 'Mr. Williams, we shall not go ashore.' 'How do you know?' inquired he with an oath and a sneer. 'Because the Lord has told me so,' replied the boy; 'we shall have a change of wind.'

"Whether in answer to his prayer or not, let the reader judge; but half an hour from that time the wind shifted about five points of the compass, enabling the ship to pass clear of the land, and they were safe. The ship returned to New York, discharged her passengers and cargo, went on another voyage, and was lost.

"Of course unbelief will construe all this as the result of accident. To the atheist the world is the result of accident. But men of God who are in the habit of visiting the closet and communing with God, to whom the prayer of faith is a reality, will have no difficulty in believing that the colored boy knew whereof he affirmed when he said God told him so.

There is a God who hears and answers prayer. May we all know the way to his throne!"

SENT TO THE PESTHOUSE.

"After the plague had spread its ravages in London, in 1666, Mr. Mortimer returned to Devonshire, his native country, at which time the plague breaking out there, the inhabitants accused him of having brought it, though he had no sickness, and cruelly sent him and his wife to the pest-house; but Providence preserved him so that neither he nor his wife caught the disease.

"Afterward he became much reduced and in debt, and for fear of being thrown into prison, was obliged to leave his home and hide himself. As he was walking along the road, he met a man driving some sheep, whom he endeavored to avoid; but the man came up to him and put a paper into his hand, in which was a good sum of money. He immediately returned to his wife, whom he had left in great sorrow, and gave her the paper, in which was written these words, 'To preach Providence.' The whole family, it may be supposed, were full of joy and thankfulness at receiving so seasonable a supply, and in a manner so wonderful."—*American Tract Society Primer, No. 2.*

FED BY A BIRD.

The same book contains the following:—

"From the history of the Slavonic churches we find that it was no uncommon thing for their enemies to shut up their pious members in prison for a while, and then starve them to death. Matthias Dolanscious was a prisoner in the city of Prague, designed for this miserable end; and all the attempts of godly people in that place to relieve him completely failed. One day, when he was on the point of starving, he cast his eye toward the grate of his prison windows, and saw a little bird, perhaps a carrier-pigeon, sitting there with something in his bill. His curiosity led him thither, the bird flew away, but left a bit of cloth, in which when he took it up, he found

a piece of gold; with this he found means to furnish himself with bread until he obtained full deliverance."

THREE DAYS IN A TRANCE.

The following incident in the Life of Wm. Tennent pastor of the Presbyterian church at Freehold, N. J., was published in the *Evangelical Intelligencer*, 1806. In 1815 the same account was placed in the "Memoirs" of his life. He was no doubt one of the best of men, and his statement is worthy of all confidence. His biographer says:—

"If there ever was a person who deserved to be believed unreservedly on his own word, it was he. He possessed an integrity of soul, and a soundness of judgment, which did actually secure him an unlimited confidence from all who knew him. Every species of deception, falsehood, and exaggeration he abhorred and scorned. He was an Israelite indeed, in whom there was no guile.

"After a regular course of study in theology, Mr. Tennent was preparing for his examination by the presbytery, as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young man who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother, in Latin, on the state of his soul, when he fainted and died.

"After the usual time he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral the next day. In the evening his physician and friend returned from a ride into the country, and was affected beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted

in laying out the body, thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water, to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend.

"To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night or day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen and threatened to crack. He was endeavoring to soften it by some emollient ointment put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him manifested some resentment, and in a spirited tone said, 'It is shameful to be feeding a lifeless corpse;' and insisted with earnestness that the funeral should immediately proceed.

"At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body. . . .

"After he was able to walk the room and to take notice

of what passed around him, on Sunday afternoon, his sister, who had stayed from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied, 'What is the Bible? I know not what you mean.' This affected the sister so much that she burst into tears, and informed him that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to his sickness; he could not read a single word, neither did he seem to have an idea of what it meant.

"As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterward began to learn the Latin language, under the tuition of his brother. One day as he was reciting a lesson in *Cornelius Nepos*, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asked him what was the matter; he said he felt a sudden shock in his head, and now it seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin language as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred.

"This event, at the time, made a considerable noise, and afforded not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosophical and curious anatomist.

"The writer of these memoirs was greatly interested by these uncommon events; and on a favorable occasion earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described:—

“ ‘While I was conversing with my brother,’ said he, ‘on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship;’ but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said: ‘You must return to the earth.’”

“ ‘This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly.’ He added, ‘Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterward I was that person.’¹ The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory that nothing which did not in some measure relate to it could command my serious attention.’ ”— *Life of Tennent*, pp. 12-18.

¹ A tree is known by its fruit. The influence of this wonderful trance was such that we can not think it was from Satan. Mr. Tennent became a devoted and powerful preacher, and was an instrument of much good in the world.

A VISIT TO FRANCE THWARTED.

The following is related in the "Life of Mrs. Hester Ann Rogers," pp. 116-118:—

"*November 29, 1785.*—A lady of genteel appearance, whom I had not seen before, requested to speak with me. I found she had come secretly to hear preaching for some months, and was under deep awakenings. Her husband is a man of fortune, but a professed infidel; believes in neither God, devil, heaven, nor hell; mocks at the Scriptures, especially the New Testament and will neither attend any place of public worship himself, nor suffer her to do so. And what added to her affliction, his bad state of health determined him to go to live in France. She cried, 'What will become of me there? No means of grace; no friend to fly to; in a country of idolaters abroad and infidels at home; my sinful heart and the temptations of Satan to struggle with; I shall lose all my good desires, and my poor soul will be ruined.'

"I asked, 'Is there no way to prevent this?' She answered, 'No.' I said, 'But the Lord can prevent it; and if not for his glory, he will.' 'Ah!' said she, 'I fear nothing can prevent; the carriage is preparing, and the time is fixed.' I replied, 'Only put the whole into the Lord's hand, and you are safe. Trust in God, and make it a matter of prayer; and if the journey be not for your good, though it come to the last hour, he will prevent it. Nay, if you should even set out, he can, by a thousand means, turn you back, and he will. Did he not suffer the three Hebrew children to be cast into the furnace? Yet the fire had no power to consume. Daniel was cast into the den; but the God you are called to trust shut the lions' jaws. St. John was put into the caldron of boiling oil; yet he received no harm. This God, who is the same yesterday, to-day, and forever, will prevent this journey if you put your trust in him; or he will make it a blessing to your soul.' I then went to prayer, and at parting bid her pray much for her husband, and believe all things are possible with God.

"Some time after, she called on me, and told me she had taken my advice and prayed for her husband who, a few

nights ago, had a remarkable dream, which much affected and astonished him. He thought he was giving orders to his coachmaker about his new carriage, and more especially about one of the wheels; when the man turned about, and said in a very solemn manner, 'Sir, you need not trouble yourself about that wheel; for the Lord Jesus Christ has the whole management of it.' He was filled with surprise, and awoke. I again commended her to God in prayer, and she returned home not a little comforted.

"A few days afterward, a note was sent to request public thanks to Almighty God for his power and love manifested in behalf of a person whose name is unknown. The messenger, calling on me at the same time, said, 'Thank God, this journey is prevented at last!' I asked, 'But how was this brought to pass?' She said, 'Only two days ago all was fixed for the journey; and on this day they were to set off. But the Lord afflicted the physician who advised them to go. And Mr. ———, finding himself very poorly, called in another doctor, who assured him that he could not undergo the journey, and that France is not a proper place for his constitution, and that therefore all thoughts of going were at an end.'

"Oh, how my soul was filled with wonder, love, and praise! Who that considers the above will not see omnipotence, love, and faithfulness exerted in answer to prayer? Who would not wish for such a Friend? Who would not love, serve, and confide in such a God? Who would not own he heareth prayer, and to him shall all flesh come? And how wonderful is such a dream of the Lord Jesus Christ by a man of such principles! Surely it was all of God, and to him alone is due all the glory."

PRAYING FOR A MINISTER.

In the "Early History of Methodism," pp. 405, 406, is the following interesting account:—

"It was in this year, 1795, that a singular occurrence transpired at Southold, L. I. A Mrs. Moore had been converted in New York, in 1794, and removed to Southold.

Being destitute of a spiritual ministry, she united with two other females of like spirit, with herself every Monday evening, in praying that God would send them a faithful minister. Mrs. Moore was praying one night till a late hour, when she received this answer: "I have heard thy cry, and have come down to deliver thee." From this moment she had confidence that some Heaven-sent minister would soon make his appearance. At this very time Mr. Lee was at New London, Conn., and had put his trunk on board a vessel with a view to go to his appointment in New York. The wind was contrary, and the vessel did not sail.

"On the same night in which these pious females in Southold were praying for God to send them a shepherd after his own heart, Mr. Lee, detained by contrary wind in New London, felt an unusual struggle of mind for the salvation of souls, attended with a strong impression that it was his duty to cross the sound and go to Long Island. He at first resisted it, but so powerful was the impression he finally yielded. On going to the wharf the next morning he found, to his surprise, a sloop ready to sail for Southold, and without hesitating longer, he immediately entered on board. He reached Southold in safety in a short time, and made some inquiry, and was conducted to the house of Mrs. Moore. As Mr. Lee approached the house, from his appearance she recognized him to be a Methodist preacher, though she had never seen him before. Mrs. Moore was overjoyed, and running to the door, saluted him with the following: 'Thou blessed of the Lord, come in!' They mutually explained the circumstances which we have briefly related, and rejoiced with exceeding joy. A congregation was soon gathered, and Mr. Lee preached to them with the Holy Ghost sent down from heaven. A class was soon formed."

A SUPERNATURAL VOICE.

The following instance of the goodness and mercy of God toward one oppressed with darkness and despair, but exceedingly anxious for a token of acceptance, is truly wonderful. That our Heavenly Father hears the cries of the humble and contrite, this incident clearly shows. Mrs. Fletcher says:—

"But the Lord graciously helped me in an extraordinary way. As I lay reflecting on my situation, and weeping before him on account of the darkness of my mind, I discerned an unusual brightness, yet not dazzling, and a voice came so powerful that I can only say I heard and felt it with every faculty of soul and body, 'Thou shalt walk with me in white!'

"An answer seemed to come from my heart, independent of myself, 'Lord, how can that be, seeing I am not worthy?' It was spoken to me again, 'Thou shalt walk with me in white; I will make thee worthy.' This was followed by these words, 'I will thoroughly purge away thy dross, and take away all thy tin.'¹

"To this day I have the most lively remembrance of that manifestation; and in the darkest moments I have since passed through, I could never doubt its being the voice of the Lord."—*Life of Mrs. Fletcher*, p. 41.

A STORM AVERTED.

The following account of a dreadful storm approaching a camp meeting, being turned aside by prayer, is credited among Methodists:—

"All were of the opinion that the services of the meeting would soon be seriously interrupted, if not entirely broken off, by the coming tempest. At this solemn hour I saw Rev. William B. Christie for the first time. He ascended the stand to close the service. It was soon apparent, even to the careless, that no ordinary personage was leading the devotion of the people of God at that hour. Brother Christie, after praying for the sanctification of the people of God, the conversion of sinners, and the success of the meeting in general, began to plead most eloquently with Almighty God, if consistent with his will in the government of the world, to 'stop the bottles of heaven,' and give us 'fair weather' in which to continue our worship in the tented grove.

¹ Henry Moore, Mrs. Fletcher's editor, says: "Who can account for this manifestation on common principles? Yet what pious mind will not conclude it was help from the Lord in the time of need?"

“Never till that day had I known so fully the power and efficacy of prayer; and never before did I witness such a striking and remarkable answer to prayer. The minister on that occasion seemed to converse with God ‘face to face,’ as a man with his friend. As the petitioner approached nearer and nearer still to the mercy seat sprinkled with blood of the Son of God, his faith waxed stronger and stronger till ‘he prevailed with God;’ and the humble, fervent prayer of the suppliant was almost instantly answered. Hundreds of ‘living witnesses’ at this day would unite their testimony to mine in confirmation of this wonderful interposition of God in answer to the prayer of his faithful servant. Before the close of that ever-memorable prayer, all felt that the eyes of the Lord are over the righteous, and that his ear is open to their cry, and that the effectual, fervent prayer of a righteous man availeth much. Before he left off speaking, or while he was yet praying, God turned aside the storm, and the bright cerulean was seen through the departing clouds. Never did a more cheerful and luminous light gladden the hearts of God’s ancient people in the wilderness than shone out upon the tents of our Israel in the grove that day. As it respects my own observation, I had never seen it on this wise before.” — *Footprints of an Itinerant*, p. 86.

A REMARKABLE CONVERSION.

The following incident is taken from a recent work entitled, “Narratives of Remarkable Conversions,” and which opens with the following announcement of an unqualified belief in the continuation of miraculous manifestations from the days of Christ to the present: “The history of the gospel is the real record of the supernatural in this world. We deny that ‘the age of miracles is past;’ and this humble volume, humble, yet of transcendent contents, shall sustain the denial.”

The incident here narrated is found on page 123:—

“A native of Sweden, residing in the south of France, had occasion to go from one port to another in the Baltic Sea. When he came to the place whence he expected to sail,

the vessel was gone. On inquiring, he found a fishing-boat going the same way, in which he embarked. After being for some time out to sea, the men, observing that he had several trunks and chests on board, concluded he must be very rich, and therefore agreed among themselves to throw him overboard. This he heard them express, which gave him great uneasiness. However, he took occasion to open one of his trunks which contained some books. Observing this, they remarked among themselves that it was not worth while to throw him into the sea, as they did not want any books, which they supposed was all the trunks contained. They asked him if he were a priest. Hardly knowing what reply to make, he told them he was; at which they seemed much pleased, and said they would have a sermon on the next day, as it was the Sabbath.

“This increased the anxiety and distress of his mind, for he knew himself to be as incapable of such an undertaking as it was possible for anyone to be, as he knew very little of the Scriptures; neither did he believe in the inspiration of the Bible.

“At length they came to a small, rocky island, perhaps a quarter of a mile in circumference, where was a company of pirates, who had chosen this little sequestered spot to deposit their treasures. He was taken to a cave, and introduced to an old woman, to whom they remarked that they were to have a sermon preached the next day. She said she was very glad of it, for she had not heard the Word of God for a great while. His was a trying case, for preach he must, still he knew nothing about preaching. If he refused, or undertook to preach and did not please, he expected it would be his death. With these thoughts he passed a sleepless night. In the morning his mind was not settled upon anything. To call upon God, whom he believed to be inaccessible, was altogether vain. He could devise no way whereby he might be saved. He walked to and fro, still shut up in darkness, striving to collect something to say to them, but could not think of even a single sentence.

“When the appointed time for the meeting arrived, he entered the cave where he found the men assembled. There was a seat prepared for him, and a table with a Bible on it.

They sat for the space of half an hour in profound silence; and even then, the anguish of his soul was as great as human nature was capable of enduring. At length these words came to his mind, 'Verily, there is a reward for the righteous; verily there is a God that judgeth in the earth!' He arose and delivered them; then other words presented themselves, and so on till his understanding became opened, his heart enlarged, in a manner astonishing to himself. He spoke upon subjects suited to their condition; the rewards of the righteous, the judgments of the wicked, the necessity of repentance, and the importance of a change of life.

"The matchless love of God to the children of men had such a powerful effect upon the minds of these wretched beings that they were melted into tears. Nor was he less astonished at the unbounded goodness of the Great Supreme, in thus interposing to save his spiritual as well as his natural life, and well might he exclaim, 'This is the Lord's doings, and is marvelous in our eyes.' Under a deep sense of God's goodness, his heart became filled with such thankfulness that it was out of his power to express. What marvelous change was thus suddenly brought about by divine interposition! He who a little before disbelieved in communion with God and the soul, became as humble as a little child; and they who were so lately meditating his death, now were filled with love and good will toward each other, particularly toward him; manifesting affectionate kindness, and willing to render him all the assurance in their power.

"The next morning they fitted out one of their vessels, and conveyed him where he desired. From that time he became a changed man. From sentiments of infidelity, he became a sincere believer in the power and efficacy of the truth as it is in Jesus."

CHILD LOST IN THE SNOW.

Luther, in his "*Colloquia Mensalia*," says:—

"When I lived at Turica, in Franconia, a child that could hardly speak or walk was got into a wood near the house. An unexpected snow covering and altering the surface of the ground, the child could not find the way back again to the

house. The snow continued to fall in great abundance; he remained there covered over with it two days and three nights. During that time an unknown man brought him meat and drink; but at the beginning of the third day, he led the child near his father's house, and there left him. I was present when he came in, and I protest he told all that had happened to him as clearly and in as good terms as I could have done myself; notwithstanding, from that time for three whole years he was not capable of putting any words together that anyone could easily understand. I am therefore persuaded that the man that preserved him was a good angel."

PRESERVED FROM FIRE.

"When the village of White Rock, Mich., was burned, in 1871, the fire came upon them with the speed of a hurricane, and in the evening. Men, women, and children, and the cattle all fled in terror to the lake, and rushed into the water to save themselves from the flames.

"About half a mile from the lake shore, and about thirty rods south of the main road leading west, stood a small house, the residence of a family, a man and wife, and two little girls, the nieces of the wife. When the fire came upon them, they started from the house, each with a little girl. As they passed out of the door, the woman thought of something that she wanted, and stepped back into the house. Thus they became separated. In the darkness, in the wild war of the elements, the scattering fire and dense smoke, it was impossible for them to find each other. The husband sped on and plunged into the lake to save himself and the child in his charge, hoping that the wife would find her way.

"But as the house was not on the road, she became bewildered and lost. Giving up all hope of escape, she sat down by a stump, and as she was a Christian woman, she committed herself to God and resigned herself to her fate. The fire was all around her—was everywhere. Houses, fences, trees, stumps, all were burning. As the country was newly settled, the stumps were very numerous; and being mostly pine and hemlock, the fitful glare of the blaze, with the dense volumes of smoke was well calculated to appall the senses. And

there, through the tedious hours of that night, made long by its terrors, she sat beside the stump with the child in her arms.

“Every stump around her was burning. The parched ground itself was on fire. Several times the fire ran in the ground and caught in her clothes, and she put it out by digging up the earth with her hands and smothering it. The fierce winds hurled the fire in every direction, and scattered it almost everywhere. But the stump beside which she sat did not take fire. All around, every object was blackened and charred; the ground was scorched and burned over. The timber-land of pine, hemlock, cedar, black-ash, etc., was originally covered with a light soil, made up largely of moss, so deep that the plow would scarcely touch the heavier soil beneath. After the long drought this burned like tinder. But there was a bound set round about her stump, and the fire did not touch it. In the morning she was of course able to reach a place of safety.

“Who will say that this was chance or accident? It was divine Providence. ‘The angel of the Lord encampeth round about them that fear him, and delivereth them.’ The God of Noah, of Abraham, and of Daniel never changes. ‘Blessed are all they who put their trust in him.’”—*J. H. Waggoner, in Youth's Instructor.*

AN ENGINEER'S PREMONITION OF DANGER.

The *Home Monthly* for February, 1866, published the following very remarkable deliverance by a timely premonition of danger:—

“One of our railroad engineers, some years since, was running an express train of ten filled cars. It was in the night, and a very dark night too. His train was behind time, and he was putting the engine to the utmost speed of which it was capable, in order to reach a certain point at the proper hour. He was running on a straight and level track, and at this unusual velocity, when a conviction struck him that he must stop.

“‘A something seemed to tell me,’ he said, ‘that to go

ahead was dangerous, and I must stop if I would save life. I looked back at my train, and it was all right. I strained my eyes and peered into the darkness, and could see no signal of danger, nor anything betokening danger, and there in the daytime I could have seen five miles. I listened to the working of my engine, tried the water, looked at the scales, and all was right. I tried to laugh myself out of what I then considered a childish fear; but, like Banquo's ghost, it would not down at my bidding, but grew stronger in its hold upon me. I thought of the ridicule I would have heaped upon me if I did stop; but it was all of no avail. The conviction — for by this time it had ripened into a conviction — that I must stop grew stronger, and I resolved to stop. I shut off and blew the whistle for brakes accordingly. I came to a dead halt, got off, and went ahead a little way without saying anything to anybody what was the matter. I had a lamp in my hand, had gone about sixty feet when I saw what convinced me that premonitions are sometimes possible. I dropped the lantern from my nerveless grasp, and sat down on the track utterly unable to stand.

“ ‘Here it was (a switch) wide open, and had I not obeyed my premonitory warning, — call it what you will, — I should have run into it, and at the end of the track, only about ten rods long, my heavy engine and train, moving at the rate of forty-five miles an hour, would have come into collision with a solid wall of rock eighteen feet high! The consequences, had I done so, can neither be imagined nor described, but they could by no possibility have been otherwise than fatally horrible.’ ”

A HEAVENLY HORSEMAN.

The following remarkable incident, taken from *Our Dumb Animals*, shows God to be ever the same tender, loving Father: —

“The Rev. John Jones, a Welsh Calvinistic Methodist clergyman, was traveling alone on horseback through a desolate country in North Wales, to attend an annual meeting; and was carrying money which he had collected for building

chapels. On his way he met a dangerous-looking tramp, armed with a sharp sickle, who, when he had passed, turned and followed him, trying to keep out of sight, yet hurrying toward a gate which Mr. Jones would be compelled to open and pass through. When the minister neared the gate, he discovered the tramp hiding near by in the bushes; and being a delicate man and unarmed, he had cause to fear that he might be waylaid. Stopping his horse, he offered a silent prayer; then he says:—

““At this juncture my horse, growing impatient at the delay, started off, when, happening to turn my eye, I saw, to my utter astonishment that I was not alone. There, on my right hand, I beheld a horseman in dark dress, mounted on a white steed. In intense amazement I gazed upon him. Where could he have come from? He appeared as suddenly as if he had sprung from the earth. He must have been riding behind, and overtaken me. And yet I had not heard the slightest sound; it was mysterious, inexplicable.

““I described to the stranger the dangerous position in which I had been placed, and how relieved I felt by his sudden appearance. He made no reply; and on looking at his face, I saw that he was intently gazing in the direction of the gate. I followed his gaze, and saw the reaper emerge from his concealment, and run across a field to our left. He had evidently seen that I was no longer alone, and had given up his intended attempt.

““All cause for alarm being now removed, I endeavored to enter into conversation with my deliverer, but again without the slightest success. Not a word did he give me in reply. I continued talking, however, as we rode toward the gate, though I utterly failed to see any reason for, and indeed felt rather hurt at, his silence. Only once did I hear his voice. Having watched the reaper disappear over the brow of a neighboring hill, I turned to my companion, and said, “Can it for a moment be doubted that my prayer was heard, and that you were sent for my deliverance by the Lord?” Then the horseman uttered the single word, “Amen.” Not another word did he give, though I continued endeavoring to get from him replies to my questions, both in English and in Welsh.

“ ‘We were now approaching the gate. I hurried on my horse for the purpose of opening it, and, having done so, waited for him to pass through; he came not. I turned my head to seek for him—he was gone. I was dumbfounded. I looked back in the direction from which we had just been riding; he was not to be seen. He could not have gone through the gate, nor have made his horse leap the high hedges which on both sides shut in the road. Where was he? Could it be possible that I had seen no man or horse at all, and the vision was but a creature of my imagination? I tried hard to convince myself that this was the case, but in vain; for unless some one had been with me, why had the reaper with his murderous-looking sickle, hurried away? No; this horseman was no creature of mine. Who could he have been?’

“ ‘I asked myself this question again and again, and then a feeling of profound awe began to creep over my soul. I remembered the singular manner in which he first appeared. I recollected his silence, and then again that the single word to which he had given utterance had been elicited from him by mentioning the name of the Lord, and that this was the only occasion on which I had done so. What could I then believe?—But one thing, and that was, that my prayer had been heard, and that help had indeed been sent me at a time of peril. Full of this thought, I dismounted, and throwing myself on my knees at the side of the road, offered up a prayer of thankfulness to Him who had so signally preserved me from danger.

“ ‘I then mounted my horse and continued my journey. Through the years that have elapsed since that memorable July day, I have never for an instant wavered in the belief that I had a special providential deliverance.’ ”

WAS IT AN ANGEL?

The following thrilling experience occurred in Kansas City, Mo., about twelve years ago:—

A devoted minister and his wife had been laboring in the place for three years, with no apparent fruit. Feeling

that something more definite must be done, they had earnestly sought the Lord to show them how to shorten up their work, and bring it to a close, and give them souls for their hire.

The nature of their work at this time was giving Bible readings from house to house, and the wife of the minister had made an appointment to visit a certain Swedish family at ten o'clock Sunday morning. The lady was deeply interested in the Bible, but the husband was a skeptic, and the plan was for the minister and his wife to drop in as if by accident, and then present some of the truths which they were advocating, for they hoped thus to interest the husband.

In accordance with this plan, the minister and his wife started from home about nine o'clock in the morning. They had walked only a few blocks when they saw a stranger sitting on the sidewalk writing, clad in the garb of a miller. The walk was raised from the ground so it made a comfortable seat. As they approached him, he arose and addressed them with a "Good morning," and asked, "Are you going to meeting?" immediately adding, "I will go with you." The minister explained that they were not going to meeting, as they had been the day before (they were seventh-day keepers), and was obliged to tell him that they were not at liberty to take him with them to the place where they were going, as it was to be a private call; but they said if he would meet them at a certain house (pointing to one a few blocks away), they would be glad to talk with him. The stranger declined this invitation, seeming to be in a hurry, but said he would walk along with them as far as he could, and begged that they would tell him what they believed in as few words as possible, and the kind of work they were doing. So they walked on, stopping every few steps to talk. It took them about an hour to go six blocks, so interested were they in asking and answering questions. The stranger seemed especially anxious for brief answers; he told them repeatedly

to be short, that he could understand if they told it in very few words. So nearly all points of truth were presented in the hour they were on the way.

On passing one house, the minister dropped in to see the family, for the husband had just died, and the stranger in the street addressed the same pointed questions to the minister's wife, until he returned.

At last they began to fear they would be too late for the appointment to which they were going. Upon this the stranger took from his pocket a slip of paper and handed it to the minister, at the same time giving him a gentle push, saying, "Go on," and leaving with them this message, uttered in an authoritative tone, "*Go and tell the people of this city that the Lord is coming, the Lord is coming, in the quickest way that you can get it before them.*"

Stepping over to his wife, the minister read the slip of paper. On it was written, —

"Who will have all men to be saved, and to come unto the knowledge of the truth."

"Christ's Expositor."

When they looked up to speak to him again, *no one was to be seen; they were left standing alone!* As there were no buildings or trees within a hundred and fifty yards of them, and on the right was a steep embankment, there was no way by which the stranger could have escaped without their seeing him, and it was with bowed heads and beating hearts that they went on their way, believing that they had seen the Lord's angel.

This same minister, with his estimable wife, are still active laborers in the cause of the Master in one of the Southern States.

APPENDIX.

THE reader has already been referred to a special manifestation of a prophetic character, among Seventh-day Adventists. This has been of long standing, and is well established among this people, as a genuine gift of the Spirit of God. The candid readers are respectfully invited to investigate for themselves. "Prove all things, hold fast that which is good."

Some idea of the character of this manifestation can be formed from the following from a work on this subject by Elder U. Smith:—

"Every test which can be brought to bear upon such manifestations, proves these genuine. The evidence which supports them, internal and external, is conclusive. They agree with the Word of God, and with themselves. They are given, unless those best qualified to judge are invariably deceived, when the Spirit of God is especially present. They are free from the disgusting contortions and grimaces which attend the counterfeit manifestations of Spiritualism. Calm, dignified, impressive, they commend themselves to every beholder, as the very opposite of that which is false or fanatical. The instrument is herself above jugglery or deceit.

"The influence is not mesmeric; for this people, reprobating the use of that agency, studiously refuse to learn the principles of its application, or to have aught to do with its practical workings. Besides, the hallucinations of a mesmerized subject embrace only such facts and scenes as previously exist in the mind of the mesmerizing power; but the visions take cognizance of persons and things, and bring to light facts, known not only by one person present, but not even by the one through whom the visions are given.

"They are not the effect of disease; for no disease has ever yet been known to have the effect of repeatedly suspending the functions of the lungs, muscles, and every bodily sense, from fifteen to one hundred and eighty minutes, while in

obedience to some influence which had evidently supreme possession of the mind, and in obedience to that alone, the eyes would see, the lips speak, and the limbs move.

“Further, their fruit is such as to show that the source from which they spring is the opposite of evil.

“1. *They tend to the purest morality.* They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have warded off dangers from the cause of truth upon every hand. They have aroused and re-aroused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.

“2. *They lead us to Christ.* Like the Bible, they set him forth as the only hope and only Saviour of mankind. They portray before us in living characters his holy life and his godly example, and with irresistible appeals they urge us to follow in his steps.

“3. *They lead us to the Bible.* They set forth that book as the inspired and unalterable Word of God. They exhort us to take that Word as the man of our counsel, and the rule of our faith and practice. And with a compelling power they entreat us to study long and diligently its pages, and become familiar with its teachings, for it is to judge us in the last day.

“4. *They have brought comfort and consolation to many hearts.* They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person with an unprejudiced mind can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, ‘These are not the words of him that hath a devil.’”

Living Fountains or Broken Cisterns

AN EDUCATIONAL PROBLEM FOR PROTESTANTS ❖ ❖ ❖ ❖

By Prof. E. A. Sutherland, President of Battle Creek College

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